

THE

# MISSIONARY HERALD.

VOL. XXXVIII.

MAY, 1842.

No. 5.

American Board of Commissioners for Foreign Missions.

Western Africa.

LETTERS FROM MESSRS. WILSON AND JAMES.

*Decease of Doct. A. E. Wilson.*

In the last number, p. 172, the decease of Doct. Wilson was briefly mentioned. His associate in labors, writing from Fair Hope, Cape Palmas, on the 20th of October, gives the following account of the circumstances under which this afflictive event occurred.

It will be as painful to you and others to read, as it is to me to communicate, the afflictive intelligence that our christian brother and fellow-laborer, Rev. Alexander E. Wilson, M. D., has been removed by death. This painful event occurred on the 13th instant, after an illness of nine days. He fell a victim to an epidemic dysentery, which has prevailed extensively in this part of the country, and carried off large numbers of natives, and especially in the community where he resided. The bereavement we have sustained in this afflictive dispensation we feel most keenly; but our grief has been greatly moderated by the conviction that it came from the hand of God, and by the circumstance that our dear brother himself acquiesced in it with perfect cheerfulness, and seemed eminently prepared for the change which he has experienced.

During the whole of his sickness, with the exception of a few hours before his decease, his mind was remarkably clear, and his feelings eminently tranquil and peaceful. Doct. Savage was with him during the latter part of his sickness, and rendered him very important and acceptable services; but until within twelve hours of his death, he formed accurate

opinions of his own symptoms, and made many important suggestions in relation to the treatment of his case. I am not aware that he regarded his symptoms as at all unfavorable, until after the fifth or sixth day, though he spoke of the result as doubtful from the first, and uniformly manifested a feeling of perfect resignation to the will of God.

On Tuesday morning, the day preceding his death, it became evident to himself and others that his end was fast approaching. He acknowledged this with feelings of the utmost composure and tranquillity. He gave directions about some secular matters, expressed his views on several subjects, called upon different individuals to pray for him, and several times engaged in audible and fervent prayer for himself and others. He spoke of the work in which he had been engaged as very important, and hoped that the christian church, notwithstanding the many afflictions with which the mission had been visited, would never abandon it. He said that he did not then, nor had he ever, for one moment, regretted his coming to this part of Africa. He lamented that it had never been in his power to make extensive excursions around the country for the purpose of preaching the gospel. He assured us that he did not rely upon his own righteousness, for that he regarded only as filthy rags, but rested wholly upon the atonement of Jesus Christ. He was asked if the Savior was precious to him; and at the moment, being either a little bewildered, or afraid of using a term which did not exactly express his feelings, he said, "If you will vary the question and ask if I could *part* with the Savior, I would say, I could not for the universe." He suffered much from thirst, and this caused him to say once or twice,

"How happy are they who quench their thirst at the fountain of living waters." He remarked to one who was by his bedside, that he had frequently of late, while walking and riding on the beach, given himself away to Christ, and he now felt perfectly willing that he should dispose of him as he saw best.

About seven o'clock the same evening it became evident to himself, as well as the rest of us, that he had but a few hours to spend on earth, and of his own accord he desired that they might be spent for the good of souls. All the members of his family, household scholars, and others present were called into his dying chamber, and each received from him an affectionate farewell and a dying benediction. All were exhorted to attend to the salvation of their souls as a matter of unspeakable importance. He sent to the native town for three or four young men, who had been in the habit of receiving nightly instruction at his house, and who, he had some reason to believe, were under serious religious impressions, and said to them, calling them by name, "I am about to die; I am going to Jesus Christ; and I beg you will never forget those things which I have taught you, but will attend to the salvation of your souls and try to meet me in heaven." He desired them to tell the same to the king and all the people. After he had dismissed them, he turned to some of us who remained with him, and made a remark, which evinced a great deal of tenderness of conscience, and showed that his characteristic humility of heart clung to him in the hour of death. He said he was afraid that there had been some appearance of parade about what he had been doing. After the room became quiet, he offered up a fervent and audible prayer for himself, his family, the people among whom he lived, and others. He prayed most fervently for the forgiveness of the sins of his childhood, his youth, and middle age. After this he said, in something of a soliloquy, but with great solemnity, "Well, the Lord is about to take down this tabernacle, but, blessed be God, we have a building of God, a house not made with hands, eternal in the heavens." He desired us to sing a Grebo hymn, commencing in English, "Jesus, dear friend, to thee I lift mine eyes;" said he had always been fond of singing it, and hoped it would be widely circulated. He requested us also to sing the hymn, "There is a fountain filled with blood." He sent dying messages of love and advice to many friends, both in America

and Africa. He spoke of feeling a bodily, as well as a spiritual, preparation for death, which he said was a most happy sensation. About midnight his mind began to wander, and continued so until one o'clock the next day, when he expired. His remarks were incoherent during the last twelve hours, but there was enough to show that God and eternity were uppermost in his mind, and led us to the pleasing and rational reflection, that God has other means of communicating with the spirits of his people than through the imperfect medium of the outward senses; and though the mind to us might be deranged, God might nevertheless be maintaining at the same time, the most intimate and connected intercourse with the soul. About one hour before his death, he was asked if he knew the different persons around him, to which he replied, "No; no; no." The feelings of an eminent servant of God, many years ago, under similar circumstances, were thought of, and he was asked if he knew the Savior. In reply he said, with a countenance lighted with peculiar joy, "Yes, dear, precious Savior, I look to him." These were his last words. Soon his spirit took its flight, and he ceased to breathe.

We are not aware that Doct. Wilson had any decided presentiment of death previous to his sickness. But his mind was prepared in a very special manner by the influences of the Spirit for the momentous change he was about to undergo. For several weeks before he was attacked, it was noticed, in addition to the duties of the closet, to which he appropriated more than an ordinary share of time, he was almost always, unless prevented by other important duties, to be found with the Bible or Baxter's Saints' Rest in his hands. And it is something worthy of remark, that the last sermon which he ever preached, one spoken of by many who were present as peculiarly solemn and affecting, was from the text, "There remaineth, therefore, a rest unto the people of God." He had also been much more than ordinarily engaged in pressing home upon the consciences of his people the claims of the gospel. How deep and how lasting the impressions he might have been instrumental in making on some of their hearts remains for eternity to disclose.

And now that he has gone, what a precious savor has his name left behind! How sweet to dwell upon his memory. His meekness, humility, fervor and holiness of heart all who knew him esteemed, and now that he is gone, desire to imi-

tate. But how is his loss to be repaired? Who will take his place? Who will carry on the work he began? Who will lead those dear sheep he has left behind, now that the shepherd has been taken away? I know not how this stroke of Providence will be regarded by the christian church at large; nor do I now, as I once did, allow myself to feel any solicitude on this point. The work is emphatically God's work, and I feel perfectly assured that he has means and ways of accomplishing it. And this he can and will do, independently of what men may think and say about it. As for the rest of us, we feel our duty to be up and doing more urgent than ever; and we sincerely pray that the day may never come, when we shall have forgotten the vows we took upon ourselves as we bowed around the couch of our dying brother.

Doct. W. desired, if it was probable that the station at Fishtown would be continued, that his remains should be interred at the scene of his labors; and as we had faith in God to believe that such would be the case, they were accordingly deposited there, under the shade of two beautiful trees, in the northeast corner of the yard. Stephen Williams, Doct. Wilson's interpreter, and formerly a member of our seminary and church, was removed to eternity just five days before Doct. W., by the same disease and in a frame of mind not by any means dissimilar. His last words, after having given us an assurance of his resignation to the will of God, were an exhortation to his countrymen to seek the salvation of their souls. Many other members of our family and mission have been afflicted with the same disease, but thus far God has seen fit to spare us.

#### *Arrangements for Fishtown—School at Grand Sisters.*

The arrangement which has been thought best, and is now being carried into effect, is for Mr. James and family to remove from Fair Hope to Fishtown, and Mrs. W. to come to Fair Hope. Mr. James will carry out Dr. Wilson's plans as far as he can, and Mrs. Wilson will henceforth have the charge of the female department of our institution. The operations of our printing-press must, for a time, be suspended; and I am not sure that they can be resumed until we have other help from America, which we hope will now be soon.

It is hoped that Messrs. Walker and Griswold, who embarked on the 6th of December, have before this time arrived at Cape Palmas, and are taking their part in the labors of the mission.

On the 25th of November Mr. Wilson adds—

I unfold this letter merely to add that at this date we are all well.

Since writing the above I have been to Grand Sisters and have taken measures for the establishment of a school at that place. My observations led me to think favorably of that place as the head quarters of our mission, and one circumstance was particularly encouraging. The people said, in a general palavar while I was there, but without any expectation that I should hear it, that there was not enough money in America or England to induce them to sell any part of their land for the purpose of colonization, for the plain and obvious reason, that they have not land enough for their own purposes. We are not committed to the people further than for the establishment of a school, and shall not be until we hear from you.

Writing of the labors and prospects of the station at Fishtown, 22d of November, Mr. James says—

I assumed the duties of the station about the first of November. Our boarding-school here numbers fifteen boys and two girls. Besides the children of the boarding-school, we have seven men that come to our house for instruction at night, this being the most convenient time they have to tend upon instruction, as they have to work during the day. Our boarding-school might be increased, but the present number is two more than the funds of the mission will allow us to have. As all are children of men of influence, I wish to retain them, if I can, even if I am obliged to do without some of the common comforts of our table and wardrobe to support them. The boarding-school is taught by a native from Cape Coast, though I shall attend to the most advanced scholars as soon as we get settled. I hope to be able to establish one or two night schools in the surrounding towns. I have brought two members of the first class in the seminary at Fair Hope for that purpose. I shall continue to carry on their education during the day, and at night they will be employed in instructing their fellow countrymen. Night schools have

been tried for the year past at Cape Palmas and have succeeded well. The only inducement the children have to attend the school is a piece of cloth once in three months. This trifling reward induces as many to attend the night schools as can well be taught by one lad. As soon as they begin to read they seem to manifest a strong desire to learn. It is understood that the child, when he joins the night school, will attend church on the Sabbath and also the Sabbath school. I have known children frequently to take a severe flogging, rather than violate the Sabbath. It was not an uncommon sight, when we were at Cape Palmas, to see the parents on Sabbath morning dragging their children past our house to their farms. When they came opposite to our house, the children would exert themselves afresh to break the grasp of their parents. If they succeeded in getting away, they would bolt into our yard and claim our protection. If they got into our house, we could generally persuade the parents to leave them.

The religious exercises as yet here are well attended; whether the hearers are brought together from curiosity or by an honest desire to receive religious instructions remains yet to be ascertained. If it is even an idle curiosity, it may be the Savior will be pleased to manifest himself unto them as he did unto Zaccheus. The third Sabbath I attended religious services here I related to them the story of Daniel in the lion's den. At the close of the exercises I had the satisfaction of seeing two of the men who attended the night school strip themselves of their body gods, saying that they had no faith in them.

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### MADURA.

#### JOURNAL OF MR. WARD IN MADURA CITY.

##### *Reduction of Teacher's Wages—Calls from Judge W. and the Bishop of Madras.*

January 9th, 1841. This was the first meeting with the masters under my charge since the annual meeting at Dinigul, when we found retrenchments called for. Having up to the close of the year used all the money the mission allowed me, any diminution of appropriation affected me at once. I told the teachers in brief what course seemed inevitable, and left them to consider the subject for a few days, requesting them

to meet again at my room on the following Tuesday.

12. Teachers assembled as requested. I met them with a sad heart. We commenced with prayer that the God of wisdom would teach us what to do in this painful exigency. I then told them frankly how the case stood. Here, I said, are so many rupees—about half the amount I had last year. What shall I do? If each one of you says, I want all I am entitled to, I must dismiss at once at least four schools. I will leave you for a few moments to talk over the matter, and when I come in you can tell me what is your decision. I left them and went into the other room. Having returned in about half an hour, I inquired of the oldest man what conclusion, if any, they had arrived at. He replied parabolically thus: "If a father has ten sons, and unfortunately loses half his property, will his sons allow him to turn away five of their number to starve, while the rest are supported in comfort? No! These sons will consent to live on less and to have the parent divide the amount equally among them. This is our decision. We are each willing to live on rice congee, rather than have any of our number dismissed." The conclusion, I need not say, afforded me sincere gratification. Instead, therefore, of a breaking up, as I anticipated, the ten commence the year in a manner that does credit, I cannot but think, to their better feelings, though painful to my own; for the amount that each will receive is quite insufficient to meet the expenses of even a Tamul family. My hope is that the pressure will not long continue, and that means will come to hand from some quarter to relieve our wants. Little do friends in America know the value of a dollar, when we give only seventy-five cents for teaching a school of from thirty to thirty-five boys for a month! Oh it is painful to accept such an offer, for no one can make the requirement.

13. Received calls from judge W., who resides at Trichinopoly and is now on circuit. He has been in India thirty years, and is a warm friend of missions, especially of American missions. He spoke of our operations in the highest terms, expressing a strong desire that one or more of our number should go to Trichinopoly. I suggested its being occupied ground as an objection, and mentioned the rule of our Board on that subject. His reply was that the rule was far from being applicable to that extensive and spiritually destitute and impoverished city, offering at the same time to



render any assistance that lay in his power, if we would go. With deep emotion he spoke of the change that had taken place in India since 1811. "Then," he remarked, "you could scarcely meet a Christian in city or town: now, wherever you go, you will meet one and often many; and this is but the dawn of a brighter day." He then spoke of the importance of disseminating a knowledge of the English language, and wished that some teachers would give themselves up wholly to it. His conversation was truly gratifying and valuable, being the sentiments of a gentleman high in power and long an observer of passing events with their results. He has a warm heart and appears to desire truly the good of the people.

22. The bishop of Madras, accompanied by his chaplain and the highest civil officer of the district, called at the English school. He made some remarks to the youth, and expressed himself gratified at the sight of so large a number in the pursuit of true science, while he hoped their views extended beyond mere qualifications to meet the duties of any office that they might be called to occupy in this world.

February 7. Sabbath. Communion service. A more than usually large attendance of missionaries. Besides the six at the station there were present the Rev. Mr. Dwight of Dindigul and the Rev. Messrs. Apthorp and Hutchings, with their families, from Jaffna, this being the Sabbath immediately following the annual meeting of delegates from our three missions. Mr. Hutchings preached to a large and attentive audience. The ordinance of the Lord's supper has an interest in this land which they cannot realize who have never met with a person who did not regard it as full of meaning and solemnity. Here it is an imposing spectacle and subjects all who partake of it to remark and silent and often open scoffs.

LETTER FROM MR. TRACY AT TIRUMUNGALUM, 1ST APRIL, 1841.

*Secunda Malie—Boarding-school and Church—Character of the Converts.*

In former communications I have referred to the monthly festivals at Secunda Malie, between this station and Madura. Twice a year, in November and January, these feasts possess peculiar attractions. Last November the number of persons present was computed at not much less

than 200,000; and in January of this year about half that number were assembled. On the return of the people from the former festival, four of my native assistants and catechists were constantly employed, from day-break till night; in conversing with the passing crowds, and giving books to those who were able to profit by them. At no time during the day were there, I think, less than 150 or 200 persons listening to the truths of the gospel. Others came directly to myself to make their requests and hear what I had to say. Some of these cases, as well as many others since, have awakened much interest in my own mind, but they are too numerous to particularize.

From the daily reports of my native assistants and catechists, as well as from personal conversation with the people, I have increasing evidence that the impression that Christianity will ultimately prevail in this country, is becoming deeper and more widely extended. In some cases, even the brahmins, while they hate the gospel, because by it their craft is endangered, are forced to confess that it is gaining ground in the good opinions of the people. Still, when I see multitudes constantly crowding to heathen festivals, wasting their time and substance on "lying vanities," and when I look, even with a hasty glance, at their moral character, and see even "in the lowest deep a lower deep" of pollution and crime, I cannot but exclaim, Vain is the help of man! if the Lord build not up his kingdom here, they labor in vain who build it.

In consequence of our being straitened for room to hold our public Sabbath exercises, the mission gave permission to Mr. Muzzy and myself to erect a temporary preaching-bungalow for that purpose. This is now nearly completed. It is fifty-three by twenty-nine feet. The roof, which is of grass, is supported upon pillars of brick and chunam; and the intervals between the pillars are filled up with walls of unburnt brick and mud. It will be a great relief to us. May the Lord cause his blessing to rest upon it, and make it the birth-place of many souls now lying dead in their sins.

The boarding-school under my care contains the same number of scholars as at my last report. The state of religious feeling for some time past has been such as to give me much encouragement. From the middle of last year a few of the boys seemed awakened to a sense of their condition as perishing sinners. Soon afterwards three of the larger boys gave very pleasing evidence that they

had been taught of the Holy Spirit. They appear to hunger and thirst after righteousness, and make the word of divine truth the man of their counsel. They were admitted to the church last February, on which occasion Mr. Poor was with me and assisted in administering the ordinances. Since their admission their conduct has been quite consistent, and I am led to hope that they will be made a blessing to this people. A few of the other boys are still seriously inclined, but the feeling is not so general and deep as it was two months ago.

During the vacation which commenced immediately after the communion in February, most of the boys who were themselves serious seemed to feel it to be their privilege and duty to converse with their friends and others on the subject of personal religion. This brought upon many of them much abuse and opposition. As they declined taking their food without first asking the blessing of God upon it, and as they would not join in worldly conversation and labor on the Sabbath, they became the butt of constant ridicule and the object of violent abuse from parents, brothers and sisters, and other relatives. I speak now of those who belong to nominally christian families, though in one or two instances the boys were encouraged to go on in the Lord's service. Wherever they went the first thing they heard was, "Here comes a gnani," (a wise one); "Here comes a teerkatharisi," (a prophet.) One boy was beaten several times by an elder brother for speaking to him on the subject of religion. Another boy, whose family are all nominal Christians, was abused by them all in language too vile to be repeated. The father in great anger said to him, "Why do you think about your soul? that is not your business; take care of your body and let your soul take care of itself. Are you become so much better than others? Leave these vain thoughts." Finding no peace at home, the poor boy wished to come back before the vacation was half completed; but instead of giving permission, his father attempted to frighten him that he might not return at all, by telling him that the missionaries intended to carry away the boys and sell them as slaves. He finally came back to the school without direct permission, but without being forbidden by his father.

A number of the boys, who live at a distance of five or six days' journey, had daily morning and evening prayers, both going and returning. Of the three boys who were admitted to the church, I have

heard, not from themselves only, but from other very good authority, pleasing reports both of their faithfulness and patience in making known the word of eternal life. One of them, on reaching his native village, which is filled with Roman catholics, commenced immediately visiting every house in succession, and conversing with the inmates on the concerns of their souls. Many, he said, heard him gladly; while some ridiculed, and others said the gods they worshipped were Perappan, Chinappen, and Dievetai, that is, Peter and Paul, and the mother of God. When reproved for working on the Sabbath, some of the people warmly defended the practice, but others admitted that it was wicked and contrary to the word of God. The other two boys went daily into the streets and bazaars, distributing books and conversing with all who would listen. They were often surrounded by hundreds of people. Sometimes the brahmins opposed and ridiculed. Sometimes rude boys pushed them about, but others heard them patiently and gladly, and thus in some cases for hours at a time they read and spoke to the people.

Before leaving his home to return to school, one of them says that many persons came to him bringing small presents of money, which they desired him to receive, as he had been instructing them and giving them books, and they wished to show that they were pleased with what he had done. He refused the money, saying that the brahmins deceived the people, and took pay for doing so; but he had spoken to them the truth, not for their money, which was contrary to the gospel, but from love to their souls, and he desired from them no recompense for what he had done.

From all that I can learn, the visit of these boys to their various places of residence has, I trust, been productive of good. Many have heard the glad tidings of salvation; some have been excited to inquire what these things mean? what this gospel is, which can make even children so earnest in seeking the salvation, not of their friends only, but of those also who ridicule and hate them? And who will say that the Holy Spirit cannot make even the imperfect efforts of these youth mighty to the conversion of souls. May the Lord pour out his blessing abundantly upon all our boarding-schools, that a host of pious youth may be raised up, filled with the Holy Spirit, and clothed with the whole panoply of God, who shall go forth as angels of mercy bearing life and light and peace to this benighted, perishing people.

LETTER FROM MR. CHERRY AT SIYAGUNGA, APRIL 5TH, 1841.

*Death of the Rajah—His Opposition to Christianity.*

ON Sabbath morning, November 8th, a small company of men and women passed our house in the hour of service. I heard their weeping, and after service I found they were the relatives of eight masons whom I had for some time in employ, and who had for five months been regular attendants on the Sabbath service. I observed these all were absent. In the evening three of these came and remained after service till all the others were gone. Then with tears and entreaties they told me the sad tale of their sorrow. They had often expressed their convictions of the truth and goodness of Christianity, and now commenced as follows—

"Sir, because it is dark we are here. We were all coming as usual to meeting this morning, but were forbidden by the rajah. His men caught three of us (the three leading men) who were taken to the palace and were whipped. The head mason was whipped until he took hold of his tongue, saying, 'I cannot bear this; I can live no longer; let me destroy myself!' They then ceased pounding him, and he was taken to his house." I asked what they had done. They replied that the "offence alleged was wearing sandals and having a cloth over their shoulders, but the real one was their attendance at the padre's." About the same time a brother-in-law of the rajah's, in front of my house, met a son of my catechist and threatened him for wearing sandals, and the padre for allowing it. For more than two weeks my mason-work was set aside from the inability of the head mason to labor, in consequence of his wounds and bruises. The company of relatives I spoke of had started for Madura to enter a complaint to the collector; but meeting some of the rajah's friends, they were induced to return. The three men who came in the evening, came to say that they desired my protection. If I would give it, they would continue to come to church; but they could no more come, unless I would give it. Of course I could not ensure them against the persecution of principalities and powers that be; so that, to their sorrow and mine, they have left us. About the tenth of December the rajah was taken ill with ulcers on various parts of his body. I sent him word that he should be welcome to any assistance I

could render in any way. Had he submitted to a proper course of treatment in the early stages of the disease, there is reason to believe his case would not have proved fatal. But after having called a man somewhat skilled in medicine, and who is employed as "dresser" under government at Madura, he would confide in the nostrums and whims of his own native physicians. On the evening of the tenth of January he died, leaving five widows. We were warned of the moment by the loud wailings from within the palace, which spread from one end of town to another with telegraphic speed. It was sad to hear a city wailing for their king.

The dresser acquainted me with some amusing facts relative to the manner in which the rajah treated his prescriptions. If calomel was recommended, two equal portions must be weighed out in his presence and given into his own hand or to one of his wives, one portion to be taken by one of his menials, that he might see the effect. Then, if neither death nor any thing serious ensued, he himself would venture to swallow the remaining portion. If a blister was to be raised, two plasters must be prepared precisely alike, and the whole operation must be visible to his own eyes on the person of another, before exposing himself to a similar process. Though in the time of Swartz his grandfather engaged to give a considerable sum annually toward the support of an English government school here, this man was no friend to education or missionary effort of any kind; and it is my candid belief that, had it been in his power, every member of our mission would have been remanded to his native country. Many efforts have been made to obtain his good-will, but he has never condescended to speak to a missionary, or permit one to enter his presence. He was succeeded by his brother, a mere lad of nineteen years, without education and without principle, but having two wives. If the former rajah was opposed to missionary effort, the present one is much more so. Of this I shall have occasion to speak again.

*Organization of a Church—Persecution awakened by it.*

February 21st was an important day in the history of missionary labor at Siyagunga. A church was then organized, which is the germ from which one mighty and powerful will eventually arise to conquer the foes of truth, or one which will only give these heathen occa-

sion to rejoice and exult in its overthrow. Messrs. Ward and Crane officiated in the exercise of the occasion. Nine individuals were admitted by letter, (including Mrs. Cherry and myself,) and three on profession of their faith. One of the latter is a boy of catholic parents from Tanjore, who has been in our boarding-school for the last year. He left soon after admission to the church to seek employment in the printing-office at Manepy. Another was a heathen woman, who has for some time resided in the family of my catechist. The other is a young man who has been in mission employment as monitor in one of the free schools, ever since the commencement of the station until about eight months since, when he became a teacher. He had for a long time given satisfactory evidence that he was at least theoretically acquainted with the fundamental truths of the gospel. Particularly with the plan of salvation through faith in Christ, and for a few months previous to his proposal to unite with us, his correct deportment and pious conversation led us to hope that he had been born of the Spirit. About three hours after he had received the ordinance of baptism he was literally cut off from all the rights and privileges of caste, orders were issued to the washerman not to wash his clothes, to the barber not to cut his hair, and thus to all whose services he might require. No lenity could be shown to one who had brought such deep and lasting disgrace on himself and his caste by uniting with Christianity. His father's family have suffered not a little on his account. A brother, who held employment under the rajah, was immediately discharged, and no one would permit his parents to come to their houses for fire, no one would extend to them any kindness whatever. On Monday morning following he went as usual to his school, but a man was set to prevent his passing the door. His school has not been in existence a day since he dared publicly profess his faith in Christ. He has at times felt much depression in consequence of these and like trials, but as yet he gives a promise through grace of remaining steadfast. A few weeks before the organization of the church the parents of four promising young boys who reside in the immediate vicinity requested the admission of their sons to the boarding-school. I accepted them on a verbal engagement on their part to let them remain five years. On Monday evening, 22d of February, the teacher came to my study with the mother of one

of the boys. She appeared greatly distressed. I asked what she wished. She said she wished me to release her son and bring him again to school. She said, "What can I do, a poor woman? The rajah has taken my son for a slave. His father has gone and he will not hear me." By request of the mother I next day sent my teacher to ask for the boy, and received for a reply, "A friend of mine wants the boy, and if the padre wishes to admit any more boys from Sivagunga into his school, he must first ask my permission," which friendly hint virtually amounts to a positive prohibition. The next day the parents of the remaining three boys called and requested their sons. I asked the reason, and they said the rajah had sent word that they must suffer the disgrace of being turned out of caste, if their sons remained in the boarding-school. There are now but four boys in the school, and these are from abroad.

Such are some of the trials of the past quarter; but it becomes my painful duty to notice one yet more severe, one which, if not more lasting in its consequences, is fraught with greater present evil. In less than one month after the twelve united to constitute a church in this place, one of that number, and one too who ought to have been the brightest ornament of the church, brought reproach and deep disgrace on the cause which he then espoused anew and solemnly pledged to sustain and love. Even at the time he renewed his vows at the altar, he was living in habitual and shameful violation of the seventh commandment. I allude to A. H., who, educated at Batticotta, was for many years engaged in the service of the Jaffna mission, and has been my helper and teacher during my residence at this station. He is a young man of fine talents and possesses as good an education as is commonly acquired by the students at Batticotta. In the face of light and knowledge he has abused and perverted his talents to subserve the basest of ends. So deep laid were his plans, and his artifices so ingenious, that for months he has eluded all my attempts to bring the truth to light. I had for some time suspected all was not right. As soon as I had evidence which he could no longer elude, he confessed his crime, and it became my imperious duty to excommunicate him from the church. It is sad indeed when such fall and disgrace the holy cause before their own people, among whom they ought to be as lights to guide them to the fountain of eternal life.



# APPEAL OF THE MISSION FOR ADDITIONAL MISSIONARIES.

By the request of the Madura mission Mr. Cherry, under date of April 1st, 1841, makes the following statements respecting the wide, the open, and the inviting field, presented in the districts of Southern India, adjacent to those already occupied by the mission. Are there missionaries ready to go, and are the friends of missions ready to bear the burden of sending forth and sustaining twenty additional missionaries to preach Christ and the way of salvation in the destitute districts of Southern India?

By request of the Madura mission I present to you a brief statement of facts relating to the field which we occupy and the want of laborers. In 1835 an appeal was sent to you from Messrs. Hoisington and Todd for twenty-seven missionaries. Even with their short acquaintance, the importance of this field seemed to be such that they ventured to ask for so large a number. To their call a response was given, and seven missionaries with their wives were sent to this mission. The experience of five years has so augmented our knowledge of the destitution and real necessities of the district, and brought to light so many facilities for successful missionary operations, that if we have erred, it has been in too long silence, in too long neglecting to give you statistics, which would at one view lead you to see the necessity and importance of a large reinforcement to this mission.

Within five years three of our number have been called, in the providence of God, to visit parts of the Coleroon district.\* Our hearts have yearned over its destitution, and we have in vain endeavored to see if one or two of our number could not be spared as pioneers to a large mission in that populous and flourishing region. Inviting and urgent as are its claims, we have discovered no way open to commence operations there, while our number is so small and our wants so pressing. We see before us the city of Tanjore, containing (it is said) a population of fifty thousand souls, and within its walls there has for many years resided no missionary to tell of the glad tidings to the perishing, many of whose parents were once blessed with the presence and preaching of the devoted Swartz. The population of the district of Tanjore is 1,128,730. In that king-

\* On the Coleroon river, embracing Trichinopoly and Tanjore.

dom, so fertile that it has been called the Garden of India, there is but one missionary to 225,000 souls. Could the American church look upon that fair land, where only man is vile, she would weep tears of compassion and send forth a great multitude to reap a glorious harvest. Contiguous to it is the district of Trichinopoly, containing 554,730 souls. From thence urgent appeals for missionaries have been repeated, but we have as often been under the painful necessity of saying we cannot send now. These appeals have been from public bodies, from villages, and head-men. The only apparent obstacle, which has caused some of us heretofore to feel that it was inexpedient to occupy that field, is now removed by the hand of God. The district is ninety-six miles in breadth by sixty-four in width, and contains a population nearly equal to South Carolina. Gladly would we have complied with the request of the "delegates" for 1840, had it been in our power. You will see our inability to comply with either their resolutions or the anxious solicitations of the people, from the following facts. Our present field of labor comprises the whole of Madura collectorate, containing the districts of Madura, Dindigul, Sivagunga, and Ramnad, together with Nuttam, now included in Madura. These four districts contain an average population of 287,061. Total amount 1,148,247; which, together with a small part of Tinnevely occupied by Rev. Messrs. Tracy and Muzzy, equals, according to the census of 1830, the population of the four States of Maine, New Hampshire, Vermont, and Connecticut. The average number of people to each missionary is 143,530, almost equalling, according to the census as given in Mrs. Winslow's Memoirs (the present census I have not yet seen,) the whole population accessible to our sister mission at Jaffna, with whose feelings and desires, not only the delegates, but each member of the Jaffna mission, concurs, when they urgently appeal for a reinforcement of nine missionaries, which would give them thirteen laborers in the field and two in the seminary. Taking into account the three English missionaries, Jaffna would then have one man to each 8,434 inhabitants. Who that knows the toilsomeness of missionary labor will say this is too much? Though we think it not too much, we will not venture to ask it for this wide, waiting, and promising field. One man to each 8,434 would swell our appeal to 134 missionaries in this one

collectorate. If such are our necessities, you will not think it strange that we have no man to spare for other parts of the country not less populous or promising. While we each have allotted to us over 140,000 souls among whom to labor, where is the man competent for the task already given him. Let it be remembered that this was once the seat and centre of Tamul literature, and of a Tamul world, according to Malta Brun, containing ten millions of souls. But this calculation is thought by some to be too high. Be it high or low, we present a field before the American churches, which, for facility in labor, extent of operation, and promise of success, is surpassed by none. We present it for her prayerful consideration. Would that I could present it in such a light that she could see it as it is.

We think we see the eyes of men opening, minds are expanding, and the inquiry has gone forth, What do these feeble Jews? until an interest is awakened, which should not be suffered to abate till they know and see and feel that Zion's walls are built from the foundation to the top-stone, and that within them alone is salvation. If you look upon the map we send you, which was drawn from the most authentic sources, you will see not less than forty places eligible for missionary stations, at each of which from two to three families might advantageously labor. Parumbagoody, a place second to none but Madura, has not a man. Nor have any of the places marked as large towns, except those you are already acquainted with. While we ask to be reinforced, we would not forget our brethren in other parts of the heathen world. In them and in their labors we feel a deep interest and for them we would devoutly pray. In view of their urgent necessities we would ask less than our comparative proportion; and while we mourn our weakness we will rejoice in their strength and pray for their prosperity. A population surrounds us, who speak one language, equalling more than half of the United States. The whole field is open. From one end of the land to the other, in city, town, and country, the living minister will find the way prepared before him to preach the tidings of a Savior's love, and to distribute all the tracts and Bibles which the American church will furnish. Does the church wish for new fields to be presented to their view in order to be excited to renewed vigor? If so, we will present as many such as she will send ~~sens~~ to occupy for years to come. Could

she look upon these benighted millions hastening to the judgment, we confidently trust she would arise and resolve with united hearts. We will send the gospel—yea by the hand of our own beloved pastors, who have broken to us the bread of life, will we send it—these will we send, and they shall be followed by the sons and daughters of the church, until India shall need no more to come from far to say, Know the Lord. In view of our anticipated seminary, for which we have long had boys preparing, and many of whom are ready and waiting to enter,—of the extent and facilities offered for the free and unobstructed labor of missionaries,—of the many and repeated invitations from heathen and catholics for missionaries,—and of the destitution of millions whom we cannot reach because of the fewness of our number, we cannot do less than ask for the remaining twenty of the twenty-seven missionaries requested in the appeal of 1835. May we not hope for that number? If not, we would joyfully receive as many as God in his providence may lead you to send.

LETTER FROM MR. CRANE, TERUPUVANUM, 7TH APRIL, 1841.

*Public Spirit of the Schoolmasters—  
Drawing of an Idol-Car.*

BY the statement given below it will be seen that the schoolmasters at Terumungalum manifested the same attachment to their work and willingness to make sacrifices in prosecuting it, which were witnessed in those at Madura, as described by Mr. Ward, on a previous page.

At our last annual meeting it was ascertained that the funds appropriated to our mission were insufficient to carry us through the year on our present scale of operations. It seemed inevitable that we must curtail in some department or other of our labors. As may well be supposed, we returned to our stations with heavy hearts and sad countenances. What shall I do? seemed to be the serious inquiry of each one, as he approached the people of his charge. Must I drop some of my schools? and which shall it be? The boarding-school I must not dismiss. This day-school I cannot spare. That one is too important to be dispensed with. The third secures to me the friendship of an important village and a large audience whenever I visit the place. The teacher of the fourth is an influential man in his village, favorably disposed, and a co-operator in mission

work. Thus, in regard to each school, might be given a good reason why it should not be dismissed. But dismissed some of them must be; necessity called for a reduction of their number. The feelings with which we made known this painful truth to our teachers can be more easily imagined than described. Though painful the process, the result has acquainted us with a pleasing fact respecting the teachers' attachment to us. On informing them that I had less, by about one fourth, to expend for schools, than I had last year, I put the question for their consideration and decision, whether I should drop some of the schools; or whether they should all be continued, and the money be divided among them according to the value of their respective schools. They immediately and unanimously exclaimed, "You must not discharge us; we will take what you have to give." It is difficult to understand how some of them can support their families on so small a monthly allowance as they now receive.

Mr. Crane describes the following painful scene which he witnessed at the drawing of an idol car.

On the morning of the third instant, it being the time for the annual festival and drawing of the car around the walls of the temple. A large concourse of people, as usual, assembled on the occasion. The idol was taken down from its moorings in the temple, and escorted by the crowd, in the middle watch of the night, to the vehicle on which it was to be drawn around the city. At the dawning of the day, all things being ready, the cars, three in number, began to move. At the same moment about twenty persons, male and female, rushed to the rear of the train, and commenced the penance which they had vowed to perform; some by rolling over and over on the ground; others by prostrating themselves and measuring the distance around the city by the length of their bodies in continued prostrations. At the drawing of the same cars last year I counted fifty-three women, all in like manner prostrating themselves in the track of the wheels, as they rolled around the consecrated walls. This humiliating penance is sometimes performed in fulfillment of a vow made in sickness, by which they suppose the anger of their swamy, or god, was appeased, and health restored. It may sometimes be done beforehand, through fear of some dreaded calamity, by which they suppose the calamity will be avert-

ed. Thus are this people held in fear and bondage all their life-time and led captive by Satan at his will. When will light arise! when will deliverance come to the poor Hindoo! The faith of the missionary is often put to the severest test, when he witnesses such scenes on the very spot where he has labored and prayed and lifted up his warning voice, declaring idolatry to be an abomination in the sight of Heaven. But whilst our faith and patience are sorely tried, on the one hand; on the other, we find much to encourage and spur us on in the work of our Master. God has promised the heathen to his Son for an inheritance, and the uttermost parts of the earth for a possession. Though it fall to our lot to work in the midst of desolation and moral darkness, we know the dawn is approaching, and the Son of Righteousness will arise with healing in his wings.

#### JOURNAL OF MR. LAWRENCE AT DIN-DIGUL.

Mr. Lawrence mentions, under date of 8th April, 1841, that one aged Tamul woman, who had been employed by him, had recently died, giving cheering evidence that she had exchanged a world of poverty and suffering for an inheritance incorruptible and undefiled. Below are some extracts from his journal—

#### *A Christian Wedding—Meeting with the Schoolmasters.*

November 20th, 1840. A great day for one of our catechists, who was married to a girl from the Oodooville female boarding-school. The bride was almost wholly concealed beneath a white veil reaching to the floor. The bridegroom was adorned with garlands and flowers, jewels of gold, and white raiment. Many citizens from town attended, and thus testified the respect they entertained for the catechist. Besides the usual form, two hymns were sung, and the whole ceremony was one of decency and perfect decorum. After the rite was concluded, perfumed water was sprinkled upon the guests before retiring. They then withdrew to an entertainment, provided, and passed some hours in the congratulations of the occasion, and such festive customs as were disconnected with heathenism. A very good impression has evidently been made by this orderly and moderately christian wedding. The extravagances of heathen weddings are often strangely in contrast, and

usually, I think I may safely say, involve the parties in debt, from which they are not extricated for years. The riot and folly of a single event thus often encumbering, if not imbittering, all of subsequent life.

21. An application for a Hindostanee book, nearly the first applicant I have met who could not speak Tamul.

Pereakoluttan brought a few quails, and another man, the father of two children in our boarding-schools, brought one and a half dozen, as a present to the two mission families from nearly thirty miles.

25. Meeting of the schoolmasters. Read the Lord's prayer and the subsequent verses; nearly all the teachers requested the Lord's prayer; after which, with Doddridge's Exposition in my hand, gave a somewhat full comment upon each portion of it. There was much reasoning among themselves on the subject of rubbing ashes on their foreheads. Some, who had for a while abandoned the practice, were rallied by others for stifling their convictions and going back again to this mark of heathenism; while these threw the blame back again upon others for not upholding them, and upon the older ones for not leading the way in this reform. Thus every man's hand was against his fellow, and all openly denounced the practice as foolish. After recess the eleventh chapter of Matthew was read and commented upon. One passage is finely illustrated by the customs of the people in carrying burdens on their heads. These burdens cannot be taken down but by the aid of another, or else by being transferred to supports by the way-side, built expressly for the purpose, and for resting the head and neck when thus wearied. Thus the Savior offers to take off our burdens. Come unto me all ye that labor and are heavy laden and I will give you rest.

December 21. To-day the larger beams in the chapel have been put up. After the workmen had closed their day's work, they brought two rams which they had kept tied up all day, and said that since no man's blood had been spilled, they must, as a thank-offering, spill some of the blood of the sheep. They brought one within the walls of the building and were going to cut off its ear. I said no: it must not be allowed. They at once took it out; but in a few moments I heard the blows of the mallet on the chisel by which the ear was severed from the head. The ear I found next morning inside of the building. No reasoning, no persuasion, no ridicule can

conquer these invincible prejudices. When asked if, were they or either of them to die on the morrow, that blood would save them? they said no, at once. I said there was blood, the blood of a Lamb, that could.

#### *A Catechist's Exhortation—Festival of the Hand.*

24. Schoolmasters meeting. Masters recited the latter verses of the sixth chapter of Matthew. After the exercise and the teachers had given their views of its meaning, Ashbury made an appeal to them, in nearly the following words, which I took down at the time, and which will give a fair specimen of some of his best efforts in exhortation.

"Why give all your care to the nourishment of the body? You see here we are bidden to seek first the kingdom of God and his righteousness, and we are assured that all needed things will be added; if food, food: if raiment, raiment: if friends, friends: if riches, riches. You say the christian religion is superior to all others; why do you not embrace it? You cannot say fate keeps you back—the writing in your head! You know better. Is it inability? No; it is your unwillingness. You procrastinate, not because you are not convinced. You are convinced; yet you will not believe. Hear a story. There was a king, to whose minister a prophet of God declared that there should be plenty of food in the city on the morrow, although there was then a heavy famine. The minister replied, If God should make windows in heaven, could this thing be? And the prophet answered, You too shall see it, (with your own eyes,) yet you shall not taste it. So it was. The army besieging the city was panic struck by terrors from heaven, and fled and left all their provision. While the crowd was pressing out of the city the minister was crushed in the gate, before he ate. So, too, you see; but though you see, you will not believe. But of what avail is knowledge without faith? Where is Ramaswamy? Where there is no room for change! And how suddenly was he taken! How many plans has he left unfinished! How did he think tomorrow I will go to Pereakolum and do this; another day to Combum and do that; and here in Dindigul I will do so and so! Did he do it? And that interest in the court at Madura—you know with what hopes he went thither a few weeks since. If this succeeds, I shall get a name for my family and kindred and for myself.



Did he accomplish all? Where is he now?

Remember the rich fool. While he would be pulling down and enlarging his store-houses, God calls away his soul. Did he carry any of his wealth with him? did Ramaswamy carry any of his with him? Where is his last month's wages? Are they not in his trunk? And of what avail to him now? Again, did the people whose reproaches he feared go with him? What folly to fear the revilings of man. What folly to put off the welfare of your souls. This body is a falling house. The soul can never die. What did the wise man say? I builded me houses, I planted me vineyards, I got me this and that, yet found all vanity and vexation of spirit. The fear of the Lord is the beginning of wisdom, and to depart from evil, that is understanding."

February 6th, 1841. Our catechists have been and still are very busy in distributing tracts, and conversing with the people. I have sent off a second supply of books and tracts to Caroor, where a reader has gone, and from which I receive very encouraging reports. Ashbury and his company are off to Ribney, where the annual feast gathers many thousands.

4. In the weekly meeting this evening, while discoursing together of the signs of Christ's second coming, in connection with the verses of the lesson for the evening, Luke xxi: 24—27, Chinnion said that a learned Mohammedan had declared to him his full conviction that the christian religion would become general; "but as for us," said he, "we will never receive it, we will sooner cut out our tongues. When it prevails we shall flee to the deserts and dwell there."

How different such a life from the one they now live! Just now they are mad upon their idolatrous sports. It is the season for the "festival of the hand," in which ten days are devoted to all kinds of buffoonery. Companies in their richest garbs, or in the most fantastic clothing, with swords and lanterns and torches and drums and trumpets, are going to and fro in all the streets. Some few, nearly or quite naked, have their bodies smeared with jet and oil, or painted in stripes like a tiger, or spots to resemble a leopard, their hands wisped about with straw or covered with a shaggy wig of long hair or bear-skin, a string of bells like the strings of sleigh-bells in America, fastened round the body, and a band with a chain halter passing into the hands of the crowd; while another com-

pany carries and moves about the huge and long artificial tail behind. This monstrous beast is the chief attraction of each crowd, as he is always restless, foaming, or leaping, etc. etc. The hand is a large figure of a hand made of tin, and silvered or gilded, and placed in view in their temporary booths or temples, to which they offer sugar or jaggy, boiled or beaten rice, etc. This hand is the only part of their deity which eye hath seen.

#### LETTER FROM MR. MUZZY AT THE NIELGHERRIES.

##### *Intercourse with Prisoners—Classes of People on the Hills.*

THE health of Mr. Muzzy's family still requiring him to remain at the Nielgherries, he writes the following account of the classes of inhabitants occupying that elevated portion of peninsular India. Some statements from the same person were inserted at page 260 of the last volume.

Mr. Muzzy's first paragraph relates to the prison at Ootacamund, where he resides.

The prison here contains 130 inmates about half Tamul and half Malalim people. These have been visited by me nearly every Sabbath for seven months, with rather encouraging results. Many of them have obtained the alphabet and committed it to memory, either in part or whole, and are learning to read with much perseverance. They manifest a strong desire that my visits to them may still be continued, persuading their guards to attend them to the house, that they may use their eloquence to persuade me to come, when any thing has prevented my attendance a day or so. They have copied the commandments and Lord's prayer and some of other books on ola leaves, so as to have them in a convenient form to carry in their clothes to their work on the roads; where they may be seen at the hour of rest, instead of basking in the sun as formerly, and in other ways wasting their time, reading to each other and committing to memory portions of Scripture and religious tracts. They have some of them already committed the commandments and Lord's prayer to memory. This, for men who have spent their whole lives in such ignorance and degradation, is no small acquisition.

This is the more encouraging, as it originated entirely with themselves. The laws expressly prohibit clergymen from

visiting to teach or preach to the prisoners at all, unless expressly sent for by them. In this case the invitation was urgent and repeated, so that the authorities have kindly given the permission, considering it an unheard-of occurrence, especially when no temporal good could possibly have accrued from it. It is really affecting to see their regret at my expected departure, expressed in their own simple way, especially when we consider the darkness and almost hopeless condition in which they all are.

Mr. Muzzy proceeds to notice the character and manners of the people of the Hills.

The natives of these Hills are divided into five separate and distinct tribes, called the Burghers, Todas, Kattas, Corambas, and Erulars. The Burghers, or Budagers, the most numerous of all these, are computed at less than 20,000 souls. These having emigrated from the plains at a later period than the other tribes, bear in their appearance, manners, customs, and religion, a stronger resemblance to the nations below. To their language, the Canarese, and the religious rites of their fathers, however, they have made some few additions and alterations. Their language differs considerably from the commonly spoken Canarese, and to their religion they have introduced the rite of worshipping the sun or a lighted lamp. One of the prayers they use when first seeing the sun or a lamp may not be unworthy of notice. It is as follows, "Oh thou creator of this and all worlds; the greatest of the great, who art with us as well in these mountains as in the wilderness, who keepest the wreaths that adorn our heads from fading, and who guardest the foot from the thorn, god among a hundred, may we be prosperous." In a few instances they set up the images worshipped on the plains. Their temples, however, are mostly small, such as are erected in memory of widows who have died upon the funeral pile, and contain nothing but the turban of the husband or some relic of his clothes.

They are exceedingly superstitious, being in constant dread of the magical influence of the poor wild Erulars and Corambars. Scarcely a death or disease or misfortune of any kind occurs to them, but the magical powers of these poor creatures must bear the blame of it. Hence, when attacked with any disease, they can with difficulty be persuaded to take medicine, as that would encroach upon the authority and of course incur

the displeasure of the god of the disease, which with them is an event of fearful evil.

#### *Funeral Ceremonies of the Burghers.*

A short account of their funerals may not be out of place.

The corpse is brought out of the house when the death occurs, and set down in front of it on a bier of peculiar construction, when most of the village and the friends, who live in other villages assemble, and standing around it, they commence the wail, led by five or six of the Kotar tribe, with tomtoms or drums and other instruments of music to which all present respond, as they move in a circle around the bier with a measured step, "mourning and lamenting." In this circle a milch buffalo is forced around, a little milk drawn from it and put into the mouth of the deceased. This buffalo is then liberated and another brought in, and the same ceremony observed with it and with others, to the number of ten or twelve. Parched barley or millet is then put into the mouth of the corpse, after which some of the party take up the bier and move towards the place of burning, the musicians preceding some distance in advance, the female relatives fanning the body, the males running a short way in front and turning round and prostrating themselves before it.

Arriving at a place a short distance from where the pile has been erected, the bier is set down, and the son, or a representative of the deceased, carrying in his hand an iron rod to keep off the spirits that hover about the dead, approaches the corpse and drops a little grain into its mouth, which example all the relatives imitate. The representative then seizes a calf which is brought for the purpose, and addressing it, beseeches it to mediate for the departed, that the gates of heaven may be opened to him, and that his sins and all the sins of his generation may be forgiven. Then the calf is released and suffered to go off to the wilderness, where it is seldom seen afterward, all the assembly shouting after it, as the frightened creature bounds off, Away! away! away!

The bier is now divested of its ornaments, even the pall is taken off and a cubit of it given to each of the musicians and others of the same tribe who perform some menial offices, and the remainder thrown again over the corpse; which is now placed upon the funeral pile, the face downwards, and the head to the north. A kind of roof, composed of logs

and pieces of wood, is then raised over it, and upon this is poured large quantities of ghee, and the whole surrounded by small heaps of different kinds of grain and set on fire, first by the representative, and then by all the relatives, each striving in every way possible to make it burn, music all the while playing, and all wailing and howling with all their might.

The females of the party remain where the bier was first set down, except the widow of the deceased, if there be one, who rushes up to the pile, as though to throw herself upon it, when she is surrounded by the other females and made to divest herself of her upper garment and a part of her jewels, which are thrown upon the fire and another garment given her, when she is conducted to her house. After the burning the metal of the jewels, etc., is gathered up and given, if the deceased was a male, to the next male relative; if a female, to the next female relative. The bones also are collected into an earthen vessel and buried, and the place encircled with a heap of stones.

The state of education among them is very low. I have not known of a school or even one person that could read among them.

#### *The Todas and their Religion.*

The Todas, or Todavas, are another tribe, differing, not only from their immediate neighbors, but from all the tribes in this part of the world. They are the oldest inhabitants and are considered, even by the other tribes, as the aborigines of the Hills. Their appearance is very prepossessing. Generally they are above the common stature, athletic, and well made; and their open and expressive countenances and bold and manly bearing form a striking contrast with the stupid, pusillanimous, cringing appearance of the natives of the plain. They never wear any covering upon the head, whatever the weather may be. The hair is allowed to grow to an equal length of about six inches all over the head. From the centre in front it parts up to the crown, and hangs in natural bushy ringlets all around, which at a short distance much more resembles tasteful artificial curls, than the simple adornments of nature. The color is a jet black. A large full and speaking eye, Roman nose, fine teeth, a sensible pleasing countenance, having occasionally the appearance of great gravity, but seemingly ever ready to fall into an expression of

cheerfulness and good humor, are natural marks, prominently distinguishing them from all the natives on this side the globe.

Their dress consists of a short under garment, folded around the waist and fastened by a girdle, and an upper one, a mantle or piece of cloth with stripes of different colors at the end for a border, which covers the entire body, with the exception of the head, legs, and occasionally the right arm; these are left bare, the folds of the garment terminating with the left shoulder, over which the bordered end is allowed to hang loosely. These constitute their only clothing night and day. They wear nothing upon the feet. They appear to be a very harmless race, having no weapons of defence, and not even knowing the use of any. They always carry a small rod or cane in their right hand, with which they drive their herds. The women are of a stature proportionate to that of the men, but of a complexion some shades lighter, owing, perhaps, to less exposure to the weather. With a strongly feminine cast of the same expressive features as the men, most of them, and especially the younger, have beautiful long black tresses, which flow in unrestrained luxuriance over their neck and shoulders. With a modest retiring demeanor, they are perfectly free from the ungracious menial-like timidity of the generality of the sex in the low countries. They enter into conversation with a stranger freely, having a very proper share of that confidence, which, in the eyes of the Europeans, is so becoming. Their ornaments are a necklace of braided hair or black thread with silver clasps, large round rings of silver worn in the ears, a belt or chain of silver or of silver and some other metal about the waist, brass armlets worn about the elbows, and silver bracelets upon the wrists, together with various rings for the fingers. Their dress is similar to that of the men, with the exception that it covers the whole person.

They are on the whole a sensible, cheerful, and in many respects a shrewd race, far beyond what would be looked for under such an uncleanly and unimposing exterior. Their observance of Christianity's golden rule is singular. Did even the Lord's own people show as much regard for the rights and wishes of others, as is found among these poor wild men of the mountains, the expression, "See how these brethren love one another," would no longer be a sarcasm and a reproach to the holy religion they

profess. All who are personally acquainted with them take notice of this trait of their character. There is scarcely any thing they inculcate upon the minds of their children with so much care as this "parent of virtues." Setting aside the filthy and uncouth outside, I am sure that, as it regards a bold dignified bearing, and strength of character united with native good sense, and kindness and urbanity of manners, no tribe on earth, with the same degree of knowledge and civilization, can lay an equal claim to the appellation of nature's gentlemen, as can the Todas of these Hills.

Their dwellings are long, and round at the top, like the top of a large covered waggon placed upon the ground; the ends are made tight with pieces of hewn timber, and the roof is high enough for the tallest to stand erect within. The door is in one end, and is about two feet by six and a half in size.

Their life is in the strictest sense a pastoral one, for they have no cultivation, not so much as a flower, or fruit tree any where near them. They do not, therefore, congregate in villages, like the common Hindoos, but each family with its various branches live by themselves; and, like the patriarchs of old, migrate from one place to another as the pasturage fails or is plentiful. They keep no other animal but the buffalo and a small species of cat. Until of late they were entirely unacquainted with any of the luxuries of life, not even knowing the use of salt.

The nature of their religion is a matter of speculation and curious inquiry among the learned; none as far as is known being able to determine what it is. They pretend to a kind of image-worship, but it is evidently a mere pretence, instituted and kept up to impress by its mysteries their neighbors with respect for them. For they have no images at all among them, neither do they, as far as it has been ascertained, perform any idol rites. They often pray to some being when sick or threatened with any calamity. Sometimes they pray looking up; sometimes, and indeed very often, bowing to the feet of some person, but to what particular divinity is not ascertained.

They profess to esteem falsehood a great crime and one of their tiriris, or temples, is dedicated to truth.

They have in all their dwelling-places one building of more respectable workmanship than the rest, which they consider sacred, and within which neither the females nor adult males are admitted

until they have completed a certain purification. The young boys of the family are the priests and their duties are simply the care of the dairy. None but those who have undergone a kind of purification are allowed to milk or do any thing about the dairy. Within these domestic chapels, as they may be called, is all the milk brought and curdled or churned as their wants or taste may require. This butter, being melted and purified, constitutes the ghee so much in use in all parts of India. Besides these family shrines they have, in all, five sacred places called tiriri, each of which is a distinct establishment supported by the families in its immediate vicinity, and comprises a building similar to the one last described, with the exception that it is somewhat larger and divided into two apartments, also two other small buildings for the officiators to reside in, and the tuel, a round walled inclosure for the herd at night. These are little else than sacred dairy establishments. The officiator or priest is called a parlarl, the Tamul word for milk-man, and is prepared for his office by great austerities, after which he is considered a very holy character. His assistant is called a copil, or cobrilarl, the Tamul word for watchman. The duties of both these worthies is little else than the care of the sacred herd and dairy and pouring libations of milk to a bell which they keep for the purpose.

The unadulterated Toda religion has, as far as is known, no resemblance, either to Boodhism, Islamism, or to any other religion at present known. They salute the sun and a burning lamp when first seen, and pray before their sacred places with their faces toward heaven. They believe that the soul after death goes to the *om norr*, or large country, about which they have scarcely an idea. They sacrifice cattle, but to what divinity is unknown. On some occasions the victim is a calf, in the selection of which great pains are taken. It must be of a certain age and free from all blemishes; numbers are often rejected before a proper one is found. When the victim has been selected it is brought to a thick and dark forest, where a pile of wood and brush is erected. The officiator, having received a piece of money from the offerer, approaches having in one hand a bunch of the leaves of the sacred tree, and in the other a short thick club. After waving the leaves many times around the victim and making many salutations to the east, he strikes it with the club on the back part of its head, which



generally proves fatal in the first instance. Immediately, whilst the limbs are yet quivering, all present throw up their hands and eyes to heaven and exclaim, "May it be an offering from —," naming first one and then another of their several places. The waiving of leaves then continues, after which the skin is taken off, and the various pieces into which the body had been cut are laid upon it; the whole of which, with the exception of the head, feet, and entrails, is sprinkled with the blood by means of the bunch of leaves. The pieces are then put upon skewers, one end of which is stuck into the ground in a circle close around the pile, which has been set on fire. When the meat is singed a little, small pieces are torn off, and with the head, cast into the fire; a skewer is then given to each one of the party, together with a little newly made butter, in which a little of the meat is rolled up and eaten: the remainder is equally divided and sent to each of the families of the tribe throughout the Hills.

#### *Language and Burial Rites of the Todas.*

Their language, the pronunciation of which is deeply pectoral, is quite different from all the languages in this part of Asia. It has not the least affinity, in root, construction, or sound, with the Sanscrit, that mother of all languages in this part of the world. Its greatest resemblance is to the Tamil. This resemblance, however, both as to the genius of the language and any of its dialects, is very small. So very strange is it and different from any eastern language, that, although government servants have resided among the Todas for fifteen or twenty years, they have not acquired knowledge enough of it to speak it at all. Not even the neighboring tribes can speak it, though the Toda acquires enough of their languages for all the purposes of common intercourse. Some consider it derived from some western language. It has never been reduced to writing. Some farther knowledge of this singular people may be obtained by examining their funeral rites.

The corpse is brought, sometimes upon a bier made of the limbs and leaves of trees; sometimes in the arms of females accompanied with tom-toms and other instruments of music and the responsive wail of the relatives, to the kerk morrt or house of death, which is

generally a small thatched temple situated close by a smooth green, surrounded on all sides by a thick and dark wood, and covered nearly over with the bleaching bones of buffalos. As this is a deep, lonely valley, it is not an unfit emblem of that "dark valley" so much the dread and horror of all the living. Around the corpse, wrapped in a new mantle and ornamented with jewels and placed in the inner apartment of this temple, sit the relatives and all as they come in, upon the floor, and unite in the solemn wail. When the place becomes full, a part go out and make room for others. Sometimes misunderstandings of long continuance are here settled. This is done in an assembly of the men which is often the scene of animated debate and affords occasions for the display of much native eloquence. These proceedings being over, all resort to the open space above mentioned, and a part unite in a kind of wild dance, joining hands and moving in a circle and with a measured step around the corpse, which is brought out for the purpose, all the while keeping time with the mourning pipe and the solemn wail. After an hour or so spent here, a part of the men go to the *tuel* or round inclosure for the herd, and in the midst of a large number of buffalos, join hands and resume the same kind of dance as before. This frightens and infuriates that generally savage animal to a fearful degree; when, at a given signal, all rush upon the brutes and endeavor to put a bell upon them. So wild and fierce are the buffalos that this is no easy task to accomplish. It is often the case that six or eight men are required to overcome one buffalo, and then it is only after the receipt of many wounds and at the great risk of life that they succeed. But as the whole party composed of the fathers, mothers, brothers, sisters, sweethearts, etc., stand upon the inclosure to cheer and urge them on, they are very courageous. When the bells are attached, the whole party return to the green, and, arranging themselves in rows, partake of a repast of rice and ghee, and spend the remainder of the day in the wail and the dance. All spend the night upon the spot, and early the next morning the dance commences, both on the green and in the *tuel* or inclosure, as from time to time new victims are brought in. After the bell has been put upon all, the mantle containing the remains is brought from the temple and placed before the barricaded door of the inclosure. Around which assemble

the male relatives, the oldest of whom, covering his head in his mantle, bows it to the ground in the small space between the inclosure and the body. He then digs up, with the wand or ensign staff of the deceased, a little earth, and taking it in his hand and asking the consent of the bystanders, he sprinkled some three times towards the east, over the body, and also towards the west, into the inclosure. He then gives place to the next relative, who goes through with the same ceremony, and so on, until all have done the same. The body is then brought to the temple and a heifer led up and tied to a post near, upon whose head the sacrificer lays his hand and then kills it. The mantle containing the body, being sprinkled with the blood, is now taken to the green, around which the female relatives seat themselves, repeating the lament and shedding abundance of tears.

Now commences the sacrifice, some seven or eight of the buffalos are seized, as on the preceding day, and led up to the corpse, and by a blow or two with a small axe on the back of the head, are slain and the nose placed upon the mantle, so that the last breath may come upon the corpse as it passes. The scene is now singularly interesting. The wild dance is kept up by some of the party. The exulting shouts of the men, as they bring fresh victims for slaughter, the corpse, surrounded by weeping relatives, mostly females, and slain beasts, which nearly fill this valley, already white with "dry bones," the discordant notes of the tom-tom and wailing-pipe, all mingling with the constant lamentation, is suited to awaken in the beholder emotions more easily felt than described. At times the whole party, amounting occasionally to six or eight hundred, seat themselves, two and two, gather their faces towards each other, the foreheads of one rank at times touching those of the other, unite in one continued and really doleful wail. After continuing this for a time, the pairs change, and when one person approaches another on this occasion, the man gives his foot, and the woman bows her head so as to touch it, which is a common mark of respect and salutation among them, all the while keeping up the hey! hey! or cry of sorrow. This continues about two hours, when all retire. On the following morning, before light the corpse, surmounted with a small bow with arrows, is taken up and borne to a space a short distance from the green, accompanied by the whole party chanting the dirge, and laid upon a pile

of wood constructed for the purpose, the face downward and the head to the north. The whole is then set fire to and consumed. After the fire has burned nearly out, the bones are collected and put into a hole prepared for the purpose and burned; over this each one of the party in succession passes, bowing his head to the ground with the prayer, "Health be to us," and takes his way to his dwelling.

#### *Toda Marriages—Erulars and Corambars.*

The slain buffalos are not eaten by the sacrificers, but sold to the other tribes for the sum of half a rupee each. The number sometimes amounts to upwards of twenty.

A word respecting the marriages of this people may also be worth inserting. They practise polyandry, one woman being allowed two and frequently three husbands. When a young man wishes to marry any girl he, or if he is young, his father goes to the parents of the girl, and having settled the amount of dower the young man is to receive, which is sometimes considerable, presents them with a milch buffalo, and another on every occasion of a death in the girl's family, until the parties are of age, when the young man goes to the house of the girl, and after staying a few days, takes her to his house without any ceremony. This is practised also by all who marry the same woman. She stays with the man who first married her three months, and with the next man the next three, and so on. The first three children belong to the first husband, the second three to the second, and so on.

Respecting the origin of this people there is much curious speculation among the learned, but nothing is definitely known respecting it. Some think them a colony of ancient Greeks or Romans; and some think them a remnant of the ten lost tribes. The importance of this people to the evangelization of India, cannot be small. Ought not the prayers of God's people to ascend for their conversion and preparation for so desirable a work?

The other tribes are very inconsiderable. The Erulars and Corambars are wild men, inhabiting the dense jungles and deep ravines in the sides of the mountain. Subsisting on roots, fruits, and insects, and what small quantity of grain they can obtain by the fear which their magical power exerts among the other tribes. This fear was so great

that the other tribes uniting invited them to a feast, in the midst of which they managed to withdraw, and then set the building on fire, and preventing them from coming out, murdered almost every one of them. This took place about seven years since.

For much of the information contained in this sketch I am indebted to captain H. H. of the Madras army.

LETTER FROM MR. TRACY, TIRUMUNGALUM, 1ST OCT., 1841.

RESPECTING his labors, Mr. Tracy remarks—

The ordinary duties of the mission have been carried on without interruption. The number of schools continues the same as at the last report, though the number might have been greatly increased. One or two of them decreased in numbers, through the inattention of the masters or from some other cause; but most of them have increased, and the scholars have made very gratifying improvement in their studies. Some portion of the New Testament has been introduced as a class-book into nearly all the schools, and is daily committed to memory; and thus the glad tidings of salvation are made known daily to one or two hundred families. What more is needed, except the influences of the Holy Spirit, to bring many in these families to know and love Him whom to know aright is life eternal?

A few weeks ago, on the day when the native schools make an image of Puleiyar, a heathen god, and worship it in the school-house, I had the mission-schools in this neighborhood called together, and held a meeting with them while the scholars of the heathen schools were engaged in their idolatry. About twice as many were present as at the similar meeting held last year, and the children went away apparently highly pleased with their entertainment.

The boarding-school contains twenty-five boys, most of whom are making commendable progress in their studies. Those boys who are members of the church give me all the evidence I could expect, and indeed all that I could desire, that they really love the service of the blessed Savior. Two or three others give much reason to hope that they have chosen the Lord as their portion. Other instances of seriousness have occasionally occurred in the school, but they have not been of a very enduring character. Most of the boys are in the daily habit

of prayer and reading the Scriptures, and I cannot but hope that the Lord has still rich blessings in store for some of them, whom he will make polished shafts in his quiver.

The attendance at public worship on the Sabbath varies from 150 to 180 or 200 morning and afternoon. Some of these attend twice, so that the whole number of individuals who are present during the day is not far from 300. Sometimes the Spirit of the Lord seems to be present in our assemblies, stirring up the conscience and awakening thought; but for the most part, it is to be feared, the seed sown falls upon barren ground. Yet "they that go forth weeping, bearing precious seed, shall doubtless return again with joy, bringing their sheaves with them." The promises of God are yea and amen in Christ Jesus, and not a word of them shall fail.

The calls for books and conversation have been no less frequent than formerly. Many are quite ready to acknowledge the folly of idolatry and the excellence of the gospel, but they are bound in the chains of custom. The people have no strength of character, no firmness of purpose, which would enable them to stand up in opposition of their friends, even when so disposed. The grace of God alone can give the moral courage which will make them willing to become a bye-word and reproach for the sake of the truth. But the time is coming, we trust, when the tide will turn in favor of the gospel; when Christianity shall break through the barriers which now confine it in so narrow limits, and like an overflowing flood, bear the whole people in its course.

A short time since a man called for books, in whom I became much interested. On inquiry, he said he belonged to a village about fifteen miles distant. Some years ago, directly or indirectly, through the instrumentality of the late Mr. Rhenius of Tinnevely, he heard something of the gospel, and very soon after renounced heathenism. His desire to know more of the word of God led him to learn to read. He then taught his elder brother to read also, and instructed him till he too became a Christian. He remained in his native village for some time, but as there was no missionary or catechist near, he resolved to put himself within reach of the means of grace, and accordingly removed to Tinnevely, where he supported himself by his daily labor. His brother remained in his native village, and many others, amounting to about thirty families, are

now desirous of becoming Christians. "But," said he, "they have no one to teach them, none to lead them in the way of life: they are as sheep without a shepherd: what can they do?" I promised, if possible, to make them a visit and do something for them, but have not yet been able to do so.

Various circumstances have led me to believe that the respect of the people for the brahmins is rapidly diminishing. In one or two instances considerable numbers have renounced their authority and set them at defiance; and whatever may be the operating motive in these cases, the effect must ultimately be good.

Another circumstance of great moment to the cause of Christianity, is the recent dissolving of government connection with idolatry. During the past month all the temples, if the people speak the truth, in this district, Tirumungalum, have been given up by government into the hands of the people. What the ultimate effect of this measure will be cannot for a moment be doubted. Indeed the people themselves have no hesitation in saying that the temples will go to ruin. Soon after the promulgation of the order to dissolve all connection with idolatry, I received a visit from a brahmin, whom on former occasions I have found much opposed to Christianity. In the course of conversation I mentioned the rumor that the government were about giving up to the people the care of the temples, and asked if he could tell me anything about it? He replied, he was very sorry to say it was too true. Why? I asked. "Because," said he, "the government took very good care of the temples, but now they will go to ruin. The government ought not to resign this charge of the sacred places." But, said I, the government have often been charged with approving of heathenism because they had charge of the temples, and there was some show of reason for such a charge. Now they have taken proper measures to show that the charge was unfounded. As it would be wrong for the government to compel any to become Christians, so it would be wrong for them to support heathenism. If the people love their own religion, they will support it: if they do not love it, then let it go to ruin. "Ah," said he, "there is the difficulty: the people do not love their religion for its own sake: scarce a single brahmin could be found in the country, who would do any thing from real love to his religion. It is a desire to make a living, which influences them all. Here, in Madura, the temple is un-

der the care of four men, two of whom are among the highest rank of brahmins. Now commit the funds of the temple to their hands and those funds will quickly disappear. Each one will appropriate something to his own use, till in a short time all will be gone. And the same is true of the other temples." Well, I replied, if this be the case, why should the people support a religion they do not love? Let every man choose for himself: let all become Christians, if they will. That they will finally become so I cannot doubt, for the Word of God declares that the heathen are given to the Lord Jesus Christ for his inheritance, and not one jot or tittle of that word has ever yet failed. "Yes," said he, "I suppose that will be the end of it. I have nothing to say against Christianity; it is a good religion, and even our own sacred books declare that our religion shall be destroyed and this new religion take its place." While such is the opinion of the priests and such the feeling of the people, may not we, who have a sure word of prophecy to build our hopes upon, take fresh courage to labor with renewed vigor in that blessed cause which we know must prove successful? Even our own eyes may see the joyful day; but if not, they who sow and they who reap shall rejoice together. May the day of the Lord's triumph speedily come!

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### Syria and the Holy Land.

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LETTERS FROM MR. SMITH AT BEYROOT.

#### *War between the Maronites and the Druzes.*

At pages 120 and 173, of the numbers for March and April, some brief statements were made relative to the war that raged last autumn between the Maronites, a papal sect on Mount Lebanon, and the Druzes. Mr. Smith, in a letter dated 4th November, 1841, gives the following account of the causes and progress of this angry and deadly strife.

By the last mail I informed you of our retirement from Deir el Kamar, and of a quarrel that had occurred between the christian inhabitants of that town and the Druzes of a neighboring village.

The mountains are now involved in a most destructive civil war. Among the causes of it are the following. Formerly a sheikh by the name of Beshir, the head of the house Junblat, the most powerful family of Druze sheikhs in



Mount Lebanon, shared with the emir Beshir, the ruling prince, the government of the mountain, and received one third of the revenue. About seventeen years ago, the emir Beshir drove the sheikh from the mountain, procured his assassination, and confiscated his estates, which probably constituted the greatest private fortune in Syria. When Ibrahim Pasha invaded the country, the leading sheikhs of some other families adhered to the sultan, fought against the pasha and the emir Beshir, who joined him, and consequently had their estates confiscated, their palaces torn down, and themselves forced into banishment to other parts of Turkey, with the surviving sons of the former sheikh Beshir. After a while the emir Beshir, by order of the pasha, disarmed the Druzes generally, and levied from them conscriptions of soldiers. In levying the conscriptions, the individuals to be taken were not selected by the emir; but a certain number were demanded from each village, and the villagers left to procure and deliver up the men as they could, which was done by hiring them with large sums of money. Thus at one stroke the poor Druzes were stripped of their arms, diminished in numbers, and almost the whole nation deeply involved in debt. The agents employed by the emir in all these oppressions were generally Christians of the mountains. Fortunately they were also about the same time disarmed, or their encroachments upon the Druzes might have been still greater. Finally the rebellion of the Druzes in the Houran, in which the whole Druze community most deeply sympathised, was quelled by the pasha's re-arming some ten or twelve thousand Christians of Lebanon, and sending them against them. In this war their temples were robbed, and the secret books of their religion publicly sold in Deir el Kamar, the capital of Lebanon. Here were materials enough to feed the Arab spirit of retaliation, which the Druzes systematically cherish to its fullest extent.

We come now to the late revolution, by which Syria has been restored to the sultan. The first act of the allies, was to put some 40,000 stand of arms into the hands of the mountaineers. The banished sheikhs, including the surviving sons of the sheikh Beshir, were restored to their estates and their ancient feudal rights. The soldiers that had been seized and trained to arms in the Egyptian army, were brought back and set at liberty. With such materials of combustion, it would perhaps have taken more

than the energies of Mohammed Aly and the emir Beshir combined, to keep under the flames of civil war. But instead of this, the energetic government of Egypt was overturned, and another brought back, so abominably corrupt, and so inefficient, as to be despised by all; while the emir Beshir was also banished, and another prince of the same name invested with his office, who has shown no capacity for government. In these circumstances, a state of things was brought about, which for months has made the remark common in the mouth of almost every body, that we have no government.

Add to all this, the present deportment of the Christians toward the Druzes. Instead of endeavoring to conciliate them, and treating them with the deference due to the rank they formerly had, and to which they were now restored, their conduct was directly the reverse. The rank of their chief nobility is that of feudal lords. Of the seven provinces that composed the ancient principality of Lebanon, six were under the feudal government of Druze nobles. The lords of one of these have become Maronite Christians, leaving five still under hereditary Druze sheikhs, who at all times claim the right of military service from the inhabitants; and when the general government is weak, are almost their absolute masters. Among these inhabitants, are a great many Christians, chiefly Maronites, scattered among the Druzes, and even composing whole villages. These every where now showed a disposition to disregard their former masters, and in this conduct were encouraged by their patriarch. The course of this ambitious prelate has of late been such as could leave little doubt in any discerning observer, that he intended to make himself virtually the ruler of the mountains, and to break down the power of the Druzes, even driving them, if needs be, out of Lebanon. Of such a plan in prospect they became aware, about the time we also ascertained that the patriarch was petitioning the sultan for our banishment. The patriarch's subsequent conduct has been but a development of the plan. The large sums of money sent by the governments of France and Austria for the sufferers in the late war, instead of distributing to the needy, he hoarded up, it is generally understood, for military purposes. A christian prince was selected as his aid in military matters, and a large sum of money put into his hands, to hire retainers. The Christians were encouraged to look to the patriarch,

rather than to their sheikhs, in civil matters. He interfered with the education of Druze children, so forcibly, that to avoid an open rupture, the princes of Deir el Kamar were obliged to allow a school to be broken up, which we had established by their invitation, for their own children. By his authority a committee of select men was appointed in Deir el Kamar, which interfered boldly with the government of the sheikhs. And finally, the ruling prince of the mountain was surrounded with a council, the evident design of which, was to strip the sheikhs of their power.

The Druzes determined to wait no longer. At a given hour, about four weeks ago, the leaders of all the feudal families, at the head of their men, poured into Deir el Kamar from every side. About half the town was pillaged and burnt, and the prince of the mountain besieged in his palace. The patriarch immediately proclaimed a crusade, armed two of his bishops, and ordered them to march at the head of his troops. They assembled, some four or five thousand strong, at the palace of the prince, the patriarch's aid, at the foot of the mountain, about four miles from Beyroot, and there they are still. At their first and only united attempt to ascend the mountain, they were met by the inhabitants of a single village, only four or five hundred in number, and driven back like so many sheep. Almost equal to this has been the success of the Druzes in every part. And though the Christians are at least three to one, to this hour not an individual of them has been able to penetrate to Deir el Kamar to deliver their prince and their brethren, still as closely besieged as at the first. A detachment did succeed, by taking a circuitous route, in reaching a large christian village about half way, where they indulged in burning the habitations of the Druzes round about and robbing their temples. But they at length fell out among themselves, and returned. And since I have begun this letter, the smoke of that village, and of another in its neighborhood, has been rolling up in thick, dark volumes to the skies, showing the retaliation the Druzes are taking for what the Christians had done. Hardly a day has passed since the commencement of the contest, that we have not seen or heard of the like devastations. Villages by dozens, and convents, some of them the richest the Maronites possess, have been pillaged and burnt. The vengeance the Druzes are taking is awful; but it is only what the Maronites would have done with them,

had they been able. I think the intention of the Druzes is to drive the Maronites entirely out of their part of the mountain, and they must have already nearly succeeded.

All this while, the Turkish commander-in-chief in Syria, is sitting in his house at Beyroot, afraid or unwilling to interfere. If the war goes on, it can hardly fail to attract the attention of the European powers, especially of England, who still maintains here a small military establishment. And where it will end, if foreign interference commence, I venture not to divine. In the mean time, as you may well imagine, the passing events are full of interest to us. The patriarch has business enough on hand now, without persecuting us, and we are left in quiet. We even ask ourselves the question, whether God is not about to visit him for his iniquities in the martyrdom of Asaad Shidiak, and all his persecutions of the truth. But in the mean time, how much misery is produced. Thousands and thousands of poor people are burnt out of their houses and robbed of their stores, and what are they to do through the approaching winter? They are flocking to Beyroot, and even here I am seriously afraid of a scarcity approaching to famine. And then what permanent injury to the mountain! A generation will hardly restore what these few days have destroyed. Formerly Mount Lebanon was without ruins, and the only part of Syria where the traveller did not find them at almost every hour. Now it is full of them. The whole is but another step in the rapid downfall of Turkey. Do what they will, the European governments cannot uphold her power. Every measure but hastens her ruin. God has decreed her fall, and who shall resist his will?

On the 6th of November Mr. Smith writes again—

I add a line to my letter of the fourth, to say that day before yesterday the inhabitants of Deir el Kamar surrendered, and delivered up their arms to the Druzes. The prince and his suite were allowed to retire, leaving the government chest behind them; but they were robbed on their way, and the president of the new council walked all the way to Beyroot, barefoot, with only a single article of dress upon him. He is a friend of ours, and is now at Tannoos's under Dr. Van Dyck's care, in consequence of blows received from the enemy.

Yesterday the Druzes drove the christian army from their position at Baabda in our neighborhood, took possession of that town and Hadet, the richest places, perhaps, after Deir el Kamar, in all the mountains. The palace of the emir Mulhem, the patriarch's aid, was the first burned, and then followed the conflagration of other houses. The smoke is still ascending to the skies. The poor people, taken by surprise, were obliged to leave all. A part fled towards Beyroot, and scattered themselves in the gardens; but a large part took the road to Kesrawan, the patriarch's region. This leaves the Druzes in undisputed possession of all their part of the mountains; and unless soon checked, by foreign interference, I should not be surprised, if they should reach the patriarch in his convent. His power is apparently broken. Such a revolution must make great changes in our operations. We wait to see what they shall be. Should they open the way suddenly for far more extended labors, I hope you will be prepared to sustain them. On the other hand, our residence here may possibly be rendered entirely insecure. Pray for us, and for this poor, distracted, suffering country.

On the 4th of December, one month later, Mr. Smith again writes, describing—

*The Uncertainty and Apprehension caused by the War.*

In my letter of the 4th ult., I gave you some account of the causes and progress of the present disturbances in Mount Lebanon, and in another a few days later, added in haste, some farther particulars. Since then no great change has occurred. The parties are resting on their arms. What will be the result, no one, not even themselves, can yet conjecture with any degree of probability. Day before yesterday I was in the mountain and visited the Druze princes of the village which gained the great victory which dispersed the christian army, and found them looking out with the greatest anxiety to know what decision would come from abroad respecting their proceedings. For they seemed to expect, of course, that the European powers would in some way interfere; that the Christians of the mountain can disturb them farther they professed to have no apprehension.

It has been professedly and really, a war against papists, they having provoked it. Members of the Greek church

have been specially favored. When Maronites and Greek catholics have been disarmed, the Greeks in the same village have had arms given them. The severity of the war has been great on both sides. If the Christians have caused less destruction, it has been for the want of opportunity. The inclosed extracts from a letter of one of their bishops, will show their spirit.

How our operations will be affected by these changes, it is yet too soon to conjecture. The natives themselves seem to understand that the great obstacles to the spread of the gospel have been swept away. The Druzes appear as friendly as ever, so far as we have a chance to see them. In my visit day before yesterday, I met an emir, who lives in one of the villages where we had commenced a school. He said they should open it again as soon as the country was quiet enough, and expressed a strong desire for the continuance of the seminary for the young nobility.

Our greatest apprehension of hindrance is from the prevalence of general anarchy. For this war has called up causes of commotion which we fear it will be far beyond the power of the present government to control. If not controlled, they tend directly to general anarchy. Mount Lebanon, with its own strong internal government, has for years not only had an efficient police within itself, but exercised a controlling influence throughout the country. At the head of it was the house of Shehab, respected and feared by the feudal nobility of the other mountains, as their superiors in rank and power, and often the chief dependence of government for checking their insubordination. They were so under Abd Allah Pasha; and even the strong government of Mohammed Aly was obliged to call in their assistance repeatedly to put down rebellions in Palestine among the Nusairiyeh and in the Houran.

Their power, the present war has broken: not only has the individual who was invested with the government been driven away with contempt, but as a body, the Shehabs have been obliged to flee, and their houses have, with very few exceptions, been plundered and burnt. This completely breaks up the internal organization of Lebanon; and with all the occasions for revenge which have now been given, to feed the Arab spirit of retaliation, we see not where, under so weak a general government, the quarrel can end. At the same time also the moral and physical power of Lebanon to check insubordination else-

where, has ceased to exist. On the contrary, it has itself set the example of revolution, an example which the other feudal districts will hardly fail to imitate, especially seeing government has in this case been so slow to interfere. They may now be stirred up to it by the Shehabs themselves, with the hope of assistance from their mingling in the contest. Already the Metawileh have begun to take part in it. If it begins to spread, it can hardly stop short of universal anarchy. From this, indeed, the country in many parts is not now far removed; commercial security being destroyed, the public highways unsafe, and murder and robbery not only common but left unpunished. This state of things, there is reason to fear, will become general, in spite of every influence the present government will or can use to prevent it.

In the mean time the remainder of the English forces have been recalled, and leave to-day. Whatever influence they have exerted in favor of order, of course ceases. The country will now feel the full effects of the revolution they have brought about. I will say no more of it now, than that the native Christians apprehend the worst consequences. It seems at least ill-timed, to recall these troops just when the people are actually killing each other with the arms they have distributed. For this coincidence, however, the British government can hardly be held responsible, as it was ignorant of the present disturbances, when the order was issued.

In the mean time our missionary operations at Beyroot go on with regularity and their usual quiet. Our seminary is full, so that to-day we have been obliged to reject several applications, for the want of funds and accommodations. Our press is in operation for the Bible and tract societies; but for ourselves we have not the means of printing any thing, not even Parley's Geography, which is very much needed in the schools. Our native congregation is increasing in numbers and interest. We are hindered, only by want of funds, from enlarging our operations in every department. But what we need most of all is the Spirit of God to quicken our own hearts and convert the people.

What follows is the extract mentioned above from a letter of the Greek catholic bishop of Zahleh to the Christians on the west side of the Bukaa. It shows the papal spirit.

Your letter has arrived and all that you explain has become known to us.

In the first place, we understand you have been helped to victory over the insolent infidel enemies of the holy faith; which victory was by the favor of God, most high and glorious, and the intercession of his mother. We praise, to the highest degree, your zeal; only you have been faulty in not burning Meristah. The entirely correct course was to have burnt it. Hereafter take good heed, if you are victorious, not to stop short of burning and entire destruction. Our only caution, beloved sons and honored brethren, is that you ravish not the women. Aside from that, burn, kill, plunder; hesitate at nothing whatever. And as we know from acquaintance your zeal, we need say no more on this point.

Be ever constant in prayers and confessions, inasmuch as this is a holy war. Go on, and fear nothing. And we lift up the hands of supplication to the Father of Lights that he may assist you, and give you victory. May he who accompanied Tobias accompany you, and the blessings of the Heavenly One embrace you.

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#### Nestorians.

LETTER FROM DOCT. GRANT AT MOSUL,  
15TH NOV., 1841.

At page 90 of the March number a letter from Doct. Grant was inserted, containing a report then current, that the Independent Nestorians of the Koordish Mountains had been subjugated by the combined forces of the Turks and Koords. Below Doct. Grant gives what information he had been able to obtain on the subject during the month that had elapsed.

I wrote you on the eleventh of October, giving you a report of the subjugation of the Independent Nestorians, and of the burning of the patriarch's house. The last part of the report has since been fully confirmed; but I am not satisfied that the subjugation of the Nestorians is entire, since it appears that their enemies did not carry their arms into the more difficult parts of their country. My impression is, however, that their independence is virtually gone, and that the patriarch would do well to make the most favorable terms he can with the Turkish government. A blow has been struck from which they can hardly hope to recover; and a further struggle may only involve the people in greater trials. It would also retard our direct labors for their improvement. But, it may be that our short-sighted plans may give place



to the infinitely better plans of an all-wise and beneficent God.

Since the date of my last I have been informed by a Nestorian direct from that region, that the Christians of Tiary have made an invasion into the Koordish district of Berwer, upon the Amadiéh frontier, and driven away many of their flocks as a redress for injuries received from those Koords, but without further bloodshed.

It is doubtless for the best that we have not been in the mountains during these troubles, but I should have little apprehension in entering them now, as the snows of winter will put an end to farther hostilities for several months to come. It has been in my heart to spend the winter in the mountains; but, after much reflection, it appears to be of doubtful expediency with the light we now have, considering the greater exposure in staying there alone with the existing want of a comfortable residence, and with my still precarious health; and considering the importance of my being here and more fully exploring this part of our field, laying a foundation for future usefulness, and rendering any necessary aid to my associates. The question, however, will remain open as long as the way is open; and should I not enter the mountains this season, I hope to do it as soon as the departing snows of early spring shall render it practicable. And, should the prospects warrant it, I hope then to go through to Ooroomiah, and perhaps obtain the aid of one of those brethren for a season.

There is no occasion for discouragement, none for delay; but much for hope, much for haste.

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#### Constantinople.

LETTER FROM MR. DWIGHT, 18TH JANUARY, 1842.

AFTER alluding to his journal, giving a more detailed account of the occurrences connected with the missionaries, but which has not yet come to hand, Mr. Dwight makes the following statements in a letter.

#### *Character of Armenian Converts—Religious Services.*

During the last year our native brethren, of whom we have before spoken to you oftentimes, have, with scarcely one exception, appeared to be steadily growing in grace and in the knowledge of

Christ, and their number has also been increased, and that too from the ranks of infidelity and gross wickedness. If you could come here now, I could show you some individuals, who one year ago were drunkards and gamblers and adulterers, and some of them confirmed unbelievers, who, by the wonderful grace of God, are entirely transformed, and exhibit in a high degree the humility, purity, simplicity, and spirituality which are characteristic of the renewed man. The change in them is so great that many of those who are without take notice of it, and speak of it as a wonderful thing. I would not have you understand that the number of such as I have described above is great. On the contrary it is small; but it is more than one, or two, or three. One very pleasing characteristic of our native brethren, and a highly promising one to the cause of truth, is, that they are in general very active for the salvation of their countrymen. No sooner do they feel the power of the truth on their own hearts, than they strongly desire to communicate the impressions they have received to others. And as every man is the centre of a circle of influence, the good seed of the word is in this way sown in many different parts, and among many different classes of this great metropolis. Indeed there are men here of great influence, whom none of us have ever seen, but who are daily preaching Jesus; they themselves having learned the truth second-hand, as it were, through some of those who have received it from us. They do not visit us for prudential reasons, which any one acquainted with the true circumstances of the case would readily understand. Our intercourse with the people, however, is becoming more and more free, and I feel almost ready to sink under the load of responsibility that rests upon me as one of the ministers of Christ here, who, by his providence are called to act so important a part in the midst of circumstances of such overpowering interest as those in which we now find ourselves placed. The darkness of superstition is breaking away before the light of eternal truth. Many minds are awakened, and some are on the utmost stretch of inquiry, dissatisfied with all former views and opinions, and eagerly seeking for some solid ground to rest upon, and for that quiet, peaceful, soul-satisfying confidence, which only the truth can inspire. Not unfrequently a burdened sinner comes with the thrilling inquiry, "What must I do to be saved?" Under God, these minds we

are to direct; these souls we are to mould; these sinners we are to point to the blood of the Lamb that cleanseth from all sin! Oh it is a privilege to live at such a time, and in such a place! but it is a privilege deeply laden with responsibility. I often think with shame and humility of my own unfitness for the station I occupy, and wish there was a wiser and better man in my place. But since God, in his providence, has brought me here, and permitted me to acquire a knowledge of the language, so as to communicate freely and easily with the people who are in these interesting circumstances, what can I do but go forward, asking God for wisdom to direct, which I endeavor to do every day?

My visits to the city are continued twice a week, where I meet many visitors at my room in the khan. I still preach also in Armenian twice a week, in a room fitted up for the purpose in Mr. Goodell's house. I suppose that not less than one hundred and fifty different persons have attended this service; and on every occasion there are some new ones, though rarely ever more than twenty present at any one time. Mr. Hamlin also preaches in his school every Sabbath to his scholars and a few neighbors; so that at our two services, forty or more Armenians hear the gospel preached every Sabbath. I endeavor in the simplest manner possible to preach Christ and him crucified, and I have dwelt much of late on the great doctrine of the reformation—*justification by faith without the deeds of the law*. All our native brethren here have very clear views on this important point.

Besides the above services, I commenced some time ago a course of lectures to one of our native assistants on christian theology. Soon another Armenian, a pious and excellent priest, joined the class, and lately a third has attended, and I am informed that another priest intends to come, and also another layman. This is to me a deeply interesting exercise, as I know it is contributing to the training of men who are to act a most important part in the great work of reform which God has commenced among the Armenians. They are few in number, and in America a theological class of three or four students would be thought, perhaps, too insignificant to be noticed. But here, in the present position of affairs, it is a thing of greater importance than can be well conceived.

And here I will say that H., who has long been one of our native assistants, and the priest who is now in our employ,

are both full of faith and of the Holy Ghost. I am exceedingly gratified with all that I see and know of their labors among the people. The priest, who, from his official character, has great advantages, is particularly active, and his influence on that neglected class to whom we can gain almost no access, the females, is very wide and very salutary. His office enables him to go freely from house to house, and, like an angel of mercy, he carries blessings wherever he goes. Wherever he finds a female who has a desire to learn to read, which few of them are able to do, he goes at appointed times to teach her, that she may be able to peruse for herself the blessed gospel of our Lord Jesus Christ. He has several pupils of this description among married females, in different parts of the city, besides having a small girl's school at his own house. Through his instrumentality we have reason to believe that several Armenian females have become pious, who otherwise would have lived and died in ignorance and sin.

#### *A Rich Banker—New Testament in Armeno-Turkish—Seminary.*

You doubtless remember the munificent banker who established and supported, by his own funds, the college at Has Koy, some years ago. After that institution was broken up by the enemies of the truth, who greatly calumniated him on account of his supposed protestantism, he became alienated in his feelings from us, and collected about him some men of infidel views, who poisoned his mind and led him to say and do many things adapted greatly to grieve all those who feel an interest in his spiritual condition, and in the progress of the truth here. Among these are his own wife, who, we have reason to hope, is a truly pious woman; also a very interesting priest, who is an intimate friend of the family; and also a pious teacher, who is private tutor of his sister's children. All these, and probably others, have been engaged in prayer for him, and of late his appearance has been much more satisfactory. We never regarded him as a pious man, nor even as an evangelically enlightened man, but only as a man of liberal mind, whom the Lord saw fit to use for a very important purpose. Now, however, he shows some desire to know the truth, and we have heard for some time past that he was reading our books with interest, and making many inquiries about their contents. To-day I have been to see him by express invitation,

and he gave me a most cordial reception. I think I can see in him a softened and subdued spirit, and a desire to feel after the truth, which he never before manifested. It is more than four years since I have seen him before, and then I knew him only as a worldly-minded man, who wished well to his nation, and perhaps desired also to make for himself a great name, by establishing a school and supporting it wholly himself. He expressed to-day the strongest desire that I would come to see him often, saying that he wished to have some long conversations with me. His house is a palace, and he is rolling in wealth and luxury; and although our trust should never be in man, however great and powerful, yet we cannot but hope and pray that this individual may become a true and humble follower of Jesus Christ, and that God may use him, as he has done great and influential men in other similar cases, as a means of support and protection to those who may be persecuted for the truth's sake.

If the good work of God goes on here, according to our fervent hopes and desires, and according to present appearances, no doubt persecutions will again arise. We may soon be called upon to write you letters of a very different character from this one which I am now penning. We may have to tell of rage and madness, and perhaps of violence and blood; but I feel assured that no persecution will ever root out the seeds of truth that have been sown here, or even retard the progress of the good work which God has commenced by his Spirit.

Mr. Goodell is very assiduously pursuing his great work of translating the word of God into the Armeno-Turkish language. Already have we found the Old Testament, translated by him into this language, of great use in this city; although the translation was more particularly designed for Armenians in other places in Turkey, where the Armenian language is not spoken. Many in Broosa are waiting with much anxiety for the completion of the New Testament, which Mr. G. is now revising for the press, and we hope that it will be read and will prove a savor of life unto life to thousands and tens of thousands not only in Broosa, but through all the regions of Bithynia, Cappadocia, Galatia, and Pontus, and in all Asia.

Mr. Hamlin succeeds admirably with his boarding-school. He has at present nineteen scholars, who are making very gratifying progress, and who are under a

daily and constant and strong religious influence. This is not a theological seminary, as was erroneously stated in one of your religious papers, but we hope to train up many young men there, who will hereafter become preachers of the gospel to their countrymen. Mr. Hamlin has made arrangements to accommodate twenty-four scholars with board and lodging, and five more are wanting to complete the number. But we do not take any more free, until we have some assurances from home that the churches will sustain us. Many are waiting, earnestly desirous of entering, but it is better far not to receive them, than, after we have taken them in, to be obliged to send them home again for want of the means of supporting them. As soon as you see your way clear, I beg that you will give us authority to enlarge our operations here; for the door is open; the fields are white for the harvest. Eternity alone can disclose how much is pending upon the labors of the present hour.

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#### Ojibwas.

LETTER FROM MR. HALL, AT LA POINTE,  
2D FEB. 1842.

#### *Schools—Religious Meetings—Effects of the Mission.*

In reviewing the several departments of labor performed at the station during the year, Mr. Hall remarks—

We commenced a female school last fall. We thought such a measure desirable in the present state of society here. It has succeeded very well so far. It has been attended by as many as forty-five or fifty different girls, and varies from twenty to forty scholars daily. It is composed of half-breed and full Indian girls from protestant, and catholic, and heathen families. Miss Spooner has been the teacher for the last three or four months. The boys' school has never been more promising than during the present winter. This is composed of half-breed and Indian boys from protestant and catholic families mostly. Mr. Sprout teaches this as heretofore. In addition to these schools, Mr. Wheeler has had a class of Indian young men and boys, which he has met in the evening during the winter. He teaches them to read. Mr. Sprout has also met a class in the evening for some time, to teach writing and some other branches. Mrs. Wheeler has also met a class in the

evening for some time past, composed of Indian women and girls, for the purpose of teaching them to read and sing. These schools have apparently excited considerable interest in the people, and I think are doing good among us. We need different rooms for the schools from those which we now occupy. The one which we occupy for the girls' school is altogether unfit for that use, and probably cannot be had longer than till spring. It was once an old stable, and is little better than that now.

We have on the Sabbath two public religious exercises in the Ojibwa language, one sermon in English, and a religious meeting in the evening. Our meetings have been attended by more persons, for several months past, than they have been heretofore, though the number is still small. The number of protestant residents here, who understand and speak the English language, is increasing. We feel it our duty to maintain religious exercises in English regularly on the Sabbath, and to give all the interest to them we are able. Our success in future with the Indians in this region, will depend much on the character of the white population which wanders up here among them.

Our exercises in the Ojibwa language have been increasingly interesting this winter, both from the numbers and interest of those present. A part of the time I preach in the native language, and a part of the time instruction is given through an interpreter. I have not command enough of the language to preach in it fluently, without a preparation in writing. There is now a Sabbath school held between the exercises on the Sabbath, for all children who will attend.

Mr. Wheeler and myself divide the labor of preaching on the Sabbath between us. He gives the remainder of his time principally to visiting the sick and administering to them, to preaching from house to house among them, and to the study of the Ojibwa language. There is a great deal of sickness among the Indians, and applications for medicine are frequent. I have devoted my time principally to preaching and translating this winter. I intend to have considerable portions of the Bible ready to print by next fall.

Notwithstanding the troubles between the Sioux and Ojibwas, I think there has never been more encouragement to labor for the conversion of the Ojibwas, than there is at present. There has evidently been a very deep impression made upon them as a people by missionary efforts

among them. I think they are much more disposed to regard missionaries as their benefactors now, than they ever were before. It is true that the great majority of them care little about becoming real Christians, nor do they appreciate the value of education; yet they see that where there have been missionaries among them, they have been in various ways benefitted by them. And the Indians would be glad to have missionaries go to reside in every part of the country. It seems to me plain that we are gradually gaining in influence at this place, notwithstanding the operations of the catholics. They do not openly oppose us, but they draw all they can into the vortex of their errors. It seems to me that all that is needed here is the Spirit of God to be poured out, to bring considerable numbers into the kingdom of God. The Lord gives us as much work as we all can do, and I trust we are not laboring in vain.

You will doubtless be anxious to know the present state of the church here. I am happy to be able to say that I think it better than it has been. There appears to be more of a prayerful spirit among us, than there has been for some months past. I think our native members generally are improving in christian character. They need much watching over and to be constantly instructed. They are exposed to many and powerful temptations to turn aside from christian rectitude. The best evidence we have that they are true disciples of Christ, is a disposition to be corrected when wrong, and to be guided right. I sometimes think it is surprising that they walk so consistently with their profession as they do, considering their ignorance and temptations.

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#### RECENT INTELLIGENCE.

**MAHRATTAS.**—Mr. Burges writes from Ahmednuggur, 26th November, that six or seven persons were received to the mission church at that place; and that there were three or four candidates.

**SYRIA.**—The general letter from the missionaries, written at the close of the last year, states that since the cessation of hostilities between the Druzes and the Maronites, the former had renewed their acquaintance with the missionaries with more friendly appearances than ever before. The four schools opened before the war, had been re-opened, and petitions had been received for four or five more. The power of the patriarch, the deadly enemy of the Druzes and the mission, was effectually broken. A chief of



the Metawileh, a sect in some respects resembling the Druzes, had also earnestly petitioned for schools; and even one of the largest Maronite villages, freed from the fear of their patriarch and other ecclesiastics, had sent a delegation to the missionaries to ask for schools. Only pecuniary means seemed to be wanted, with additional laborers, for extending the influence of the mission through all that portion of country.

**SIoux.**—From Lac qui Parle Doct. Williamson writes, 8th February, that the papists had determined on establishing a mission among the Sioux, and a priest had been some months in their country studying the language, and two more were to enter the country and commence the mission as soon as the preliminary arrangements could be made.

In November last five adults were admitted to the church, and two or three others were expected to be received at the next opportunity. Seven children had been baptized.

Additional portions of the Scriptures, both of the Old and New Testaments had been translated from the original Hebrew and Greek into the Sioux language and were undergoing a revision for the press.

**NEW-YORK INDIANS.**—Under date of March 31st, Mr. Rockwood writes from Tuscarora that the church at that station had during the winter been awakened to unusual prayerfulness, new efforts had been made to suppress intemperance, and systematic measures had been adopted by the Indians to destroy all intoxicating drinks brought upon their reservation. Measures had also been taken to visit every family and hold conversation with all on the subject of their salvation; the Spirit of the Lord had also been operating on the minds of many of the people, and a considerable number had given encouraging evidence of saving conversion to God. Ten persons, among whom is one chief and two colored persons, have been examined for admission to the church and are regarded as candidates, and others are entertaining the hope that they have repented and turned to God.

#### ANNIVERSARIES OF AUXILIARIES.

The *Auxiliary of Otsego County, N. Y.*, held its annual meeting at New Berlin, 10th February, Rev. S. P. Storrs, one of the vice presidents in the chair. The secretary and treasurer, Rev. A. E. Campbell, being absent on account of sickness, his reports and an address were by his request, read by the Rev. C. Eddy, who attended as a deputation from the Board. By the amount received from the congregations connected with the auxiliary, it was seen that the increase over that of the preceding year would be more than fifty per cent; and as these collections were made before the annual meeting

of the Board, the increase must be attributed rather to the organization of the auxiliary and collectors in the several churches embraced in it, than to any statements made at the annual meeting respecting want of funds. All the facts brought to light in this auxiliary during the year tend to shew that this system of organization recommended by the Board is not only the best adapted to secure large donations, but also the most profitable and pleasant to the several congregations. It might probably operate equally well in almost any county of the state, if well introduced and vigorously sustained.

Dea. Joseph T. Gilbert, president, and Rev. Alfred E. Campbell, secretary and treasurer.

The *Auxiliary of New York City and Brooklyn* held its annual meeting in the Broadway Tabernacle, April 5th. The friends of missions manifested their interest in the objects of the meeting by filling that spacious house. After prayer offered by the Rev. Dr. Vernilye, Mr. J. W. Tracy, the treasurer, read his report, by which it was seen that the receipts for the past year had risen about thirty-five per cent above those of the year preceding, and amounted to \$15,927 53. Dr. Armstrong read the report of the secretary. The meeting was then addressed by the Rev. Edwin Holt of the Carmine-street Church, Doct. Parker of the mission to China, and Rev. Mr. Perkins of the mission to the Nestorians. The Nestorian bishop, Mar Yohanna, also, made a brief address.

#### Donations,

##### RECEIVED IN MARCH.

<i>Board of Foreign Missions in Ref. Dutch chh.</i>	
W. R. Thompson, New York, Tr.	
(Of which fr. R. D. chh. on Washington square, Inf sch. m. box, for Ind Nestorians, 3.01; for miss. so. in R. D. chh. Kinderhook, for Dr. Van Dyck, Syria, 171.32;)	994 33
<i>Addison co. Vt. Aux. So. A. Wilcox, Tr.</i>	
Bridport, Gent. 53.98; la. 39.18; young, gent. and la. 8.35; juv. asso. for Mrs. Wheeler's sch. Lapointe, 3.24; which constitutes PHILIP SEARLS an Hon. Mem.	104 75
Cornwall, Gent. and la. 164.69; mon. con. 20.51; cong. chh. 10.14;	195 34
Middlebury, Gent. 178.39; la. 136.61; Phil. so. of coll. 6;	311 00
New Haven, Gent. 28.12; la. 32; chil. of mater. asso. 1;	61 12
Ripton, Mon. con.	5 79
Vergennes, Coll. 83.97; mon. con. 23.43; which constitutes Mrs. SARAH HUNTINGTON an Hon. Mem.	107 40
Weybridge, Gent. 30.75; la. 27.50;	58 25—843 65
<i>Barnstable co. Ms. Aux. So. W. Crocker, Tr.</i>	
Turo, Cong. so.	13 87
Boston and vic. Ms. By S. A. Danforth, Agent, (Of which fr. C. W. Eustis, dec'd, 5; J. Buffum, 3.50;)	2,044 80
<i>Brookfield Asso. Ms. A. Newell, Tr. 100 00</i>	
Charlton, J. Whipple,	1 00—101 00
<i>Buffalo and vic. N. Y. By J. Crocker, Agent,</i>	
Buffalo, Pearl-st. presb. chh.	50 00
\$50 ack. in April fr. Park presb. chh. constitutes Rev. LUTHER H. ANGLER an Hon. Mem.	
<i>Caledonia co. Vt. Confer. of Chhs.</i>	
E. Fairbanks, Tr.	
Danville, Gent. 127.57; la. 75.50; chil. asso. 2.07; which constitutes ASA	

SARGENT and LEWIS GILSON Hon. Mem.	212 14	Wilson,	20 00
Cheshire co. N. H. Aux. So. S. A. Gerould, Tr.		Youngstown, Presb. chh.	20 00—628 23
Winchester, A lady, 3; av. of beads, 2,67; 5 67		Grafton co. N. H. Aux. So. W. Green, Tr.	
Chittenden co. Vt. Aux. So. W. I. Seymour, Tr.		Compton, La.	9 56
Burlington, Mon. con. 49,86;		Plymouth, Gent.	55 00—64 56
Mrs. E. W. Buell, to constitute SAMUEL HICKOK an Hon. Mem. 100; indiv. 18,34;	168 20	Greene co. N. Y. Aux. So. Rev. Dr. Porter, Tr.	
Colchester, An indiv.	1 00	West Durham, Presb. chh. mon. con.	9 00
Essex, Chh. and so. 17,50; mon. con. 18;	35 50	Harmony Confer. of chhs. Ms. W. C. Capron, Tr.	
Jerico, 1st chh. and so.	31 63	Millville, Cong. chh.	25 00
Underhill, N. chh. and so. to constitute Rev. JOHN ADAMS an Hon. Mem.	50 00	Hartford co. Ct. Aux. So. J. R. Woodbridge, Tr.	
Williston, Gent. 33,62; la. 36,38; which constitutes Rev. SIMON FARMLEE an Hon. Mem.	70 00—356 33	Enfield, EBEN PARSONS, which constitutes him an Hon. Mem.	100 00
Cumberland co. Me. Aux. So. D. Evans, Tr.		Hillsboro' co. N. H. Aux. So. E. D. Boylston, Tr.	
Falmouth, 1st cong. chh. 8; 2d do. special effort, 10,66; mon. con. 9; av. of jew 75c.	28 41	Goffstown, Mr. Willey's so.	67 68
Freeport, La. to constitute Rev. SAMUEL WOLCOTT, Syria, an Hon. Mem.	57 16	Hollis, Gent. 142,60; la. 87,27; mon. con. 44,76;	274 63
Hebron, Moses Allen,	2 00	Mason, Mary S. Russell, dec'd,	6 00
Portland, High-st. chh. mon. con. 47 69		Millford, Cong. so.	56 00
Scarborough, 1st par. mon. con.	60 00—195 26	Mont Vernon, Gent. 50; mon. con. 12,50;	62 50
Essex co. North, Ms. Aux. So. J. Caldwell, Tr.		New Ipswich, Mrs. D. Everett,	10 00
Georgetown, A lady,	5 00	Temple, Gent. 44,50; la. 22,57; mon. con. 16,03;	83 10—559 91
Haverhill, Cong. chh. and so. 129,70; mon. con. 77,63; which constitutes SAMUEL CHASE and DAVID MARSH Hon. Mem.	207 33	Lincoln co. Me. Aux. So. Rev. J. C. Goss, Tr.	
Ipswich, Linebrook par. gent. 8; la. 4,50;	19 50	North Edgecomb, Cong. so. extra effort,	27 00
Newbury, W. par. Mr. Edgell's so. 85 17—310 00		Litchfield co. Ct. Aux. So. C. L. Webb, Tr.	
Essex co. South, Ms. Aux. So. C. M. Richardson, Tr.		Av. of unc. money,	236 39
Beverly, Dane-st. chh. 85 mon. con. 25; which constitutes Rev. JOSEPH ABBOTT an Hon. Mem.	110 00	Lowell and vic. Ms. Char. So. W. Davidson, Tr.	
Hamilton, Cong. chh. and so.	28 00	Lowell, 1st cong. chh. mon. con. 59,51; Appleton-st. chh. contrib. 86,24; mon. con. 19,52; indiv. 24,75; sab. sch. miss. so. for sup. of Mr. Wheeler, 30;	230 02
Manchester, Evan. cong. chh. and so. 100,57; Mrs. A. H. Trask, which constitute Mrs. ABIGAIL SMITH an Hon. Mem. 100;	200 57	Merrimack co. N. H. Aux. So. H. Hutchins, Tr.	
Salem, South so. gent. 174; la. 152,66; sab. sch. 29,34; united mon. con. Crombie-st. 11,93; do. Howard-st. chh. 8;	375 93	Canterbury, Gent. and la.	23 00
Wenham, Cong. chh. and so. gent. 79,62; la. 65,17; fem. read. and char. so. 39,67; mon. con. 7,63;	192 09—906 50	Concord, 1st cong. so. 107,12; W. par. cong. so. 51,25; S. so. 7; mon. con. 41,81;	207 18
Fairfield co. West. Ct. Aux. So. C. Marvin, Tr.		Dunbarton, Cong. chh. and so. 34; fem. benev. so. 6; mon. con. 5,59;	45 59
Greenwich, A friend, to constitute MARCUS MEAD an Hon. Mem.	100 00	Epsom, Cong. so. mon. con.	39 00
Genova and vic. N. Y. By C. A. Cook, Agent,		Littleton, A. Allen,	3 00
Almond, Presb. chh.	22 08	Pembroke, Gent. 27,61; la. 28,40;	56 01
Canandaigua, Cong. chh. indiv. 49,50; W. Autis, 40;	89 50	Pittsfield, Mr. Curtis's so. 19,73; av. of ring. 37c.	20 10—386 88
Centreville, Presb. chh.	15 00	Michigan aux. so. E. Bingham, Tr.	
Essex, Cong. chh.	36 15	Adrian, Chh.	55 00
Hornellville, Presb. chh.	12 00	Detroit, Mon. con.	6 38—61 38
Howard, do.	12 00	Middlesex South, Ms. Conf. of Chhs. O. Hoyt, Tr.	
Jay, Cong. chh.	3 25	Hopkinton, 1st cong. so.	42 36
Kecseville, (of which to constitute Rev. BURL W. SMITH an Hon. Mem. 50.)	118 38	Marlboro', Ortho. so.	6 62
Le Roy, Presb. chh.	82 53	Natick, 1st par. sub. 110,10; mon. con. 158,65; sab. sch. char. so. for youth in Ceylon, 20; an indiv. dec'd. 5;	293 75—342 73
Livonia, Cong. chh. which and prev. dona. constitute Rev. LORING BREWSTER an Hon. Mem.	42 00	Middlesex Assoc. Ct. H. C. Sanford, Tr.	
Naples, Presb. chh.	16 50	East Haddam, A. Olmstead,	3 00
Nunda, do.	68 75	East Hampton, Cong. chh.	15 00
Palmyra,	3 75	Hadlyme, do.	8 12
Portageville, 1st cong. chh.	12 19	Lyme, 1st so. mon. con. 7,10; la. 37,63;	44 73
Prattsburgh, Cong. chh. mon. con. 12,06; chil. of mater. asso. 57c sab. sch. class, 28c.	12 91	Pettipaug, Gent.	31 38—102 23
Rose Valley, Presb. chh.	13 87	Monroe co. and vic. N. Y. Aux. So. E. Ely, Tr.	
Wadham's Mills,	5 02	benev. so. for a child in fem. sem.	20 00
Walworth, Presb. chh.	16 50	Kailuku,	
Wheeler, do.	5 25	New Haven City, Ct. Aux. So. J. Frisbie, Tr.	
		New Haven, 1st chh. and so. 200; Prof. and students of Yale coll. 316; Prof. Silliman, 60; united so. mon. con. 41,41; Yale coll. do. 17,50; 3d chh. do. 6,50;	641 41
		Westville, Sab. sch. for sch. at Beyroot,	20 00—661 41
		New London and vic. Ct. Aux. So. C. Chew, Tr.	
		Stonington, 1st cong. chh. mon. con.	10 00
		New York City and Brooklyn, Aux. So. J. W. Tracy, Tr.	
		(Of which fr. GEORGE CARPENTER, which and prev. dona. constitute him and EDWARD P. CARPENTER Hon. Mem. 100; a mem. of Ascension chh. 25; fr. three friends, for Helen M. White, Cape Palmas, 15; chil. of Mrs. O. Phelps, for Olivia E. Phelps, Ceylon, 12;)	729 99
		Norfolk co. Ms. Aux. So. Rev. Dr. Burgess, Tr.	
		Brookline, A friend, 10; Mrs.	

Murdoch, 5;	15 00
Roxbury, Eliot chh. and so. gent. (of which for sup. of Miss Arms, Choc. miss. 50;) 518, la. 260,90; mater. asso. for sup. of a child in Miss Farrar's sch. Bombay, 13,40; mon. con. 9 54;	801 84
West Roxbury, Mrs. Marsh,	6 00—822 84
Northampton and vic. Ms. Aux. So. J. D. Whitney, Tr.	
Amherst, 1st par. sab. sch. so. 12,91; S. par. mon. con. 15;	27 21
Belchertown, Mrs. O. Bridgman,	10 00
Chesterfield, Mrs. G.	50
Granby, Mon. con. 76,89; a farmer, 10;	86 89
Hadley, Gen. benev. so.	300 00
Hatfield, A pensioner,	15 00
Northampton, 1st chh. gen. benev. so. 265,75; mon. con. 97,74; a friend, 200; Edwards chh. benev. so. 94; mon. con. 17,02; L. P. 10;	684 51
Plainfield, Sub.	30 00
South Hadley, Teachers and pupils of Mt. Holyoke fem. sem. which constitutes Miss ANIGAIL MOORE and Miss MARY C. WHITMAN Hon. Mem.	307 00
Westhampton, Gent.	1 00—1,469 11
Orleans co. Vi. Confer. of chhs. T. Jameson, Tr.	1 50
Barton, Mon. con.	10 00—11 50
Derby, do.	
Otsego co. N. Y. Aux. So. Rev. A. E. Fly Creek. A. North, for Albert North sch. Ceylon, 30; indiv. for Tracy sch. 30; mon. con. 28; contrib. 7;	95 00
West Hartwick, To constitute Rev. BENJAMIN G. RILEY an Hon. Mem.	50 50—145 50
Palestine Miss. So. Ms. E. Alden, Tr.	
Abington, S. par. gent. 58,19; la. 11,20;	69 39
North Bridgewater, A friend, av. of Jew.	3 00
Randolph, E. par. gent. and la.	104 69—177 08
Praedocot co. Me. Aux. So. E. F. Duren, Tr.	10 00
Brewer, Miss M. Sargent,	
Pilgrim Asso. Ms. Rev. R. B. Hall, Tr.	5 00
Kingston, Evan chh. and so.	17 50—22 50
Plymouth, 4th cong. so.	
Rockingham co. N. H. Confer. of Chhs. J. Boardman, Tr.	
Brentwood, Cong. chh. and so. which constitutes Rev. JAMES BOUTWELL an Hon. Mem.	66 00
New Market, Cong. chh. and so. extra effort,	36 00
South Deerfield, Cong. chh. and so. 39; mon. con. 12; to constitute Rev. E. N. HIDDEN an Hon. Mem.	51 00—153 00
Rutland co. Vi. Aux. So. J. D. Butler, Tr.	
Hubbardston, Gent. 7,50; la. 22,50; 30 00	
Wallingford, Cong. chh. mon. con. 10; Mrs. Esther Hewlett, 50;	60 00—90 00
St. Lawrence co. N. Y. Aux. So. J. Smith, Tr.	
4,50; Rev. A. Crane, 12; Canton, 31,52; DeKalb, 2; East Stockholm, 16,65; Gouverneur, 55,60; Lower Norfolk, 9,01; Madrid, 50,81; Massena, 5,87; Parishville, 5; Potsdam, 60; Richville, 17,71; Waddington, 2; ded. paid by aux. so. 5,96;	266 71
Strafford co. N. H. Aux. So. E. J. Lane, Tr.	
Effingham, Cong. chh. and so.	11 00
Farmington, do.	21 60
Gilmanston, 1st chh. and so.	20 80
Milton, Cong. chh. and so.	23 08—75 88
Sullivan co. N. H. Aux. So. N. Whittelsey, Tr.	
Acworth, Cong. chh. and so.	21 00
Cornish, Gent. 27,12; la. 45,28;	72 40
East Lempster,	1 00
Lempster, 1st cong. chh. mon. con. 8,41; Mrs. P. Miner, 15;	23 41—117 81

Taunton and vic. Ms. Aux. So. H. Reed, Tr.	
Norton, Teachers and pupils of fem. sem. which constitutes Mrs. MARTHA E. W. Vose an Hon. Mem.	110 00
West Taunton, Cong. so. which constitutes Rev. ALVAN CORB an Hon. Mem.	63 00—173 00
Tolland co. Ct. Aux. So. J. R. Flynt, Tr.	
Andover, Gent. 50; la. 55;	105 00
North Coventry, Gent.	42 10
Vernon, 2d so. gent. and la.	240 25
W. Strafford, Gent. and la. to constitute Rev. ELLIOTT PALMER an Hon. Mem.	50 00
	437 25
Ded. dis.	50—436 75
Valley of the Mississippi, Aux. So. G. L. Weed, Tr.	1,023 00
Western Reserve aux. so. By Rev. H. Coe, Agent,	
Ashtabula co. Rome, 16; Wayne, 30; Williamsfield, 50; Cuyahoga co. Brecksville, 5,47; Columbia, Mon. con. 3; Strongsville, 18,95; Erie co. Birmingham, Mon. con. 2; Geauga co. Bainbridge, 2,96; Huntsburg, Miss E. Clapp, 1; Lorain co. Brownhelm, 25,05; Rev. F. H. Brower, 10; C. Peck, 10; E. L. Goodrich, 10; Huntington, 2,67; Mr. and Mrs. Clark, 5; sew. so. 1,12; Sullivan 50c. Rev. J. Talcott, 8,50; Wellington, 19,06; Medina co. Chatham, 40; fem. benev. so. 1; Hinckley, 6,96; Litchfield 5,58; Lodi, J. Higby, 10; Medina, 12,70; D. Nettleton, 10; Mr. and Mrs. B. Durham, 30; D. King, 15; mon. con. 20,33; Weymouth, 6,09; Rev. I. Samson, 70c. York, 6; Portage co. Franklin, Mrs. A. Williams, 4; Freedom, 44,28; Summit co. Cuyahoga Falls, 17,13; Hudson, Wes. res. coll. 22,26; Richfield, 4; Tallmadge, Miss. asso. 10,50; two la. 10; Rev. S. W. Magill, 25; Trumbull co. West Farmington, 67; Youngstown, 23,75; mon. con. 24,75; H. Manning, 9; Mr. and Mrs. Montgomery, 10; ded. dis. 2;	654 53
Windham co. Vi. Aux. So. A. E. Dwinell, Tr.	
Grafton, Cong. so. 55; mon. con. 15; J. Barrett, 15;	85 00
Marlboro',	16 72—101 72
Windsor co. Vi. Aux. So. J. Francis and E. C. Tracy, Tra.	
Ludlow, Cong. chh. 15; Rev. A. Manning, 50;	65 00
Rochester, Mon. con.	28 00
Weathersfield, 1st cong. so. which constitutes Rev. NELSON BISHOP an Hon. Mem.	52 00—145 00
Worcester co. Central, Ms. Aux. So. A. D. Foster, Tr.	
Worcester, Sab. sch. of union so. for sup. of youth in Mr. Hamlin's sch. Constantinople,	65 00
Worcester co. North, Ms. Aux. So. B. Hawkes, Tr.	
Templeton, A friend,	2 00
Winchendon, Mon. con.	25 00—27 00
York co. Me. Confer. of Chhs. Rev. I. Kimball, Tr.	
Eliot, Cong. chh. and so.	35 00
Kennebunkport, S. cong. chh. and so. which constitutes Rev. JOHN BAKER an Hon. Mem. 55; 1st cong. chh. 16;	71 00
Kittery Point, Cong. chh. and so.	15 00
Lebanon, To constitute Rev. BENJAMIN G. WILLEY of Milton, N. H. an Hon. Mem.	53 31
Lyman, Cong. chh.	15 00
Saco, 1st par. benev. so.	75 00
Wells, 1st chh. and so.	25 00—289 31
Total from the above sources,	\$16,588 61

## VARIOUS COLLECTIONS AND DONATIONS.

<i>A friend</i> , 50; do. 10; S. N. K. 25c.	60 25
<i>Abingdon</i> , Ill. Rev. E. G. H.	1 00
<i>Albany</i> , N. Y. 4th presb. chh. mon. con. 75; 2d presb. do. fem. miss. so. 50;	125 00
<i>Baltimore</i> , Md. Rev. J. G. Hamner, 137,50;	272 25
<i>D. W. Hall</i> , 137,50; less dis. 2,75;	50 00
<i>Batavia</i> , N. Y. Presb. chh. and so.	
<i>Belfast</i> , Me. Head of the Tide, mon. con. 5; H. D. I;	6 00
<i>Bennington</i> , Vt. 1st cong. chh. coll. 20; mon. con 21; H. Swift, 50; (of which to constitute Rev. ARETAS LOOMIS an Hon. Mem. 50;)	91 00
<i>Brookhaven</i> , N. Y. Miller's Place, 22; less dis. 2,50; fem. sew. cir. 10; cent. so. 10; Rev. E. Platt, 10; Rocky Point, 16,25; Old man's dis. 2,50;	68 25
<i>Buckport</i> , Me. Mon. con.	30 00
<i>Buenos Ayres</i> , S. A. Three indiv.	50 00
<i>Burlington</i> , N. J. Presb. chh. sab. sch. for William W. Chester and Charles Chauncy, Ceylon,	4 45
<i>Caldwell</i> , N. J. 1st presb. chh. which constitutes Rev. SAMUEL L. TUTTLE an Hon. Mem. 111,79; mon. con. 10,07;	191 86
<i>Carlisle</i> , Ma. Chh. and friends,	16 25
<i>Carlton Place</i> , Can. R. Bell,	10 00
<i>Carlisle</i> , Pa. Presb. chh.	1 00
<i>Cedar Grove</i> , Pa. J. Galt,	10 00
<i>Chester</i> , Ma. Winnisimmet cong. chh. mon. con. 12,26; evan. cong. chh. mon. con. 4,60;	16 86
<i>Chemung co.</i> N. Y. Coll.	39 00
<i>Christiana</i> , Del. Presb. chh.	15 37
<i>Deep Water</i> , Mo. Mon. con. 15,50; Rev. A. Jones, 5;	20 50
<i>Dennysville</i> , Me. Sab. sch. for Robert Crockett, Ceylon,	20 00
<i>Dracut</i> , Ma. E. par. mon. con. 17,50; J. B. Varnum, 10;	37 50
<i>East Bloomfield</i> , N. Y. Chh.	170 00
<i>Eaton</i> , L. C. Mon. con.	25 00
<i>Fairfield</i> , N. J. Presb. cong.	20 00
<i>Franklin</i> , Ten. Presb. chh.	16 56
<i>Freehold</i> , N. J. Village chh. mon. con. for miss. at Constantinople,	30 00
<i>Hanover</i> , N. J. 1st presb. cong. 21,25; fem. mite so. for Aaron Condit, Ceylon, 10; mon. con. 10;	51 25
<i>Harrisburgh</i> , Pa. Presb. chh.	7 00
<i>Havana</i> , N. Y. Mon. con.	6 36
<i>Hudson</i> , N. Y. Sab. sch. in presb. chh. for Waterbury sch. Ceylon.	16 00
<i>Jacksonville</i> , Ill. Presb. chh. 48,56; la. 50; chil of mater. asso. 10;	108 56
<i>Jamaica</i> , N. Y. Presb. chh. mon. con.	12 40
<i>Kingston</i> , R. I. Mon. con. 3,38; juv. sew. so. for Mr. Green, Sandw. Isl. 10; sab. sch. 1,37; Rev. T. Vernon, 10; indiv. 3,95;	28 00
<i>Lansingburgh</i> , N. Y. 1st free chh. av. of ring,	25
<i>Lexington</i> , Ky. I. C. Todd,	5 10
<i>Louisville</i> , Ky. 2d presb. chh. la. sew. so.	50 00
<i>Malden</i> , Ma. Trin. cong. so. for Nestorian miss. 105,15; mon. con. 5,94;	111 09
<i>Manlius</i> , N. Y. Trin. presb. so. mon. con.	6 09
<i>Milford</i> , Mich. Miss. so.	10 00
<i>Newark</i> , N. J. 3d presb. chh. sab. sch. chil.	1 00
<i>Newark</i> , Del. Mon. con.	6 00
<i>Newburn</i> , N. C., C. Slover,	4 00
<i>Newburgh</i> , N. Y., A friend,	10 00
<i>Newville</i> , Pa. Presb. chh.	52 50
<i>Northern Liberties</i> , Pa. 1st presb. chh.	41 16
<i>Pawtucket</i> , Ms. La. asso. which constitutes Mrs. HANNAH M. BLODGETT an Hon. Mem. 113; less dis. 50c.	112 50
<i>Pennsylvania</i> , A lady, av. of ring,	12 00
<i>Philadelphia</i> , Pa. 5th presb. chh. mon. con. 36,76; indiv. 12; 10th presb. chh. sab. sch. for H. A. Boardman, W. Shippen, A. W. Mitchell, W. Sargent, and J. E. Nye, Cape Palmas, 25; fem. so. for. ed. of hea. youth, 61;	134 76
<i>Pittsburgh</i> , Pa. DAVID ALLEN, for Nestorian miss. which constitutes him an Hon. Mem.	100 00
<i>Princeton</i> , N. J. Ceylon ed. so. for George S. Woodhall, Benjamin H. Rice and James W. Alexander, Ceylon,	60 00
<i>Providence</i> , R. I. High-st. fem. miss. so. (of which for Sandw. Isl. miss. 40; for Olive Chapin, Ceylon, 20); to constitute Mrs. CAROLINE G. PARKER an Hon. Mem. 214,05; gent. 78,31;	292 36
<i>Reading</i> , Ma. S. par. Mr. Pickett's so.	155 00
<i>Savannah</i> , Ga. Mrs. Stiles, for miss. in W. Africa,	50 00
<i>Sherman</i> , N. Y., D. Hart,	50
<i>Smyrna</i> , Asia Minor, THOMAS JACKSON, which constitutes him an Hon. Mem.	480 00
<i>South Greenburg</i> , N. Y. Miss. so.	13 00
<i>South Wales</i> , N. Y. Cong. chh.	5 34
<i>Succasunna Plains</i> , N. J. 20,20; less dis. 1;	19 20
<i>Sveder</i> , Me. Cong. chh.	11 00
<i>Tiverton</i> , R. I. Mon. con. 13; fem. sew. so. 30;	43 00
<i>Trader's Hill</i> , E. B. Babbitt, U. S. A.	10 00
<i>Troy</i> , N. Y. 1st presb. chh. la. sew. so. which constitutes Mrs. EPHRAIM S. MORGAN an Hon. Mem.	150 00
<i>Vermont</i> , A friend,	128 75
<i>Waterford</i> , Me. Juv. miss. so. in sab. sch.	3 00
<i>Wilmington</i> , Del. Hanover-st. chh. a lady, 50; A friend, 20;	70 00
<i>Wooner</i> , O. Mrs. D. Sherwood,	50 00
<i>Unknown</i> , P. H.	5 00
	\$20,329 98

## LEGACIES.

<i>Manlius</i> , N. Y. Julia Worden, by A. Smith, Ex'r,	45 00
<i>St. Louis</i> , Mo. John Shackford, by W. M. Shackford, G. R. Shackford and Jane S. Shackford, Trustees, (prev. rec'd, 2,535);	150 00
<i>Union co.</i> Pa. Andrew McClenahan, by J. F. Linn, (prev. rec'd, 570,91);	45 33
	\$240 33

Amount of donations and legacies acknowledged in the preceding lists, \$20,570 31. Total from August 1st, to March 31st, \$234,229 93.

## DONATIONS IN CLOTHING, &amp;c.

<i>Albany</i> , N. Y., A box, fr. N. Dutch chh. for Mr. Pohlman, Borneo.	
<i>Auburn</i> , N. Y., A box, fr. juv. sew. so.	14 00
<i>Chautauque</i> , N. Y. Flannel, fr. Mr. Look.	
<i>Claremont</i> , N. H., A box, fr. la. benev. asso. for Mr. Armstrong, Sandw. Isl.	30 28
<i>Coventry</i> , Vt. A box,	
<i>Freehold</i> , N. J., A box, for Mr. Gullick, Sandw. Isl.	
<i>Lempton</i> , N. H., E. par. A bundle, fr. 2d chh.	2 67
<i>Philadelphia</i> , Pa. A box, fr. fem. so. for ed. of hea. youth, for Mrs. Graves, Mahrat-ta miss.	110 00
<i>South Amherst</i> , Ma. A box, fr. la. sew. and rea so.	
<i>Utica</i> , N. Y., A box, fr. fem. acad. for Mr. Keyes, Syria.	
<i>Westfield</i> , N. Y., A barrel, fr. fem. benev. asso. 57,40; clothing, fr. juv. so. 3,80;	61 90

The following articles are respectfully solicited from Manufacturers and others.

Printing paper, writing paper, blank-books, quills, slates, etc., for the missions and mission schools.  
Shoes, hats, blankets, sheets, pillow-cases, towels, shirts, socks, stockings, fulled cloth, flannel, domestic cotton, etc.